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A MAGAZINE OF CHRISTIAN EDUCATION

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"THE church must face as its fundamental work the making of the gospel effective upon the character and lives of human beings by means of what we call the educational process. This process must be studied in relation to the child, the youth, and the adult. In each of these stages it must be studied in relation to the family and the wider social environment of the individual. It must be studied also in relation not merely to the general civic spirit and character and the personal religious life of the individual, but in relation also to the needs of the church itself as a mighty organization which can only do its work throughout the world by means of highly trained leaders in every form of church work. It is only when we conceive of the church's work in this complete way that the vision arises before us of a process by which the might of the Christian spirit shall be brought to pervade the entire life of the entire world of men."—WILLIAM DOUGLAS MACKENZIE.

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The Editors' Outlook

ONE of the encouraging features in the present religious life of our country is the rapid growth of an earnest desire and purpose on the part of Christians of all denominational affiliations to find ways and means of effectively cooperating in common work. The movement shows not only the growth of the spirit of Christian unity and catholicity, but also an increasing appreciation of the nature and meaning of the task to which the church is called and the practical measures required for its successful accomplishment.

The various organized agencies which exist today for bringing about effective cooperation are in part the outcome of this awakening. And a significant fact in regard to the work of the most recent among these cooperative movements, and by far the most comprehensive and daring in its plans and policies, is that it proposes as its first practical undertaking the making of a national survey of moral and religious conditions. In other words, it wants the facts and seems determined to project its program and determine its budget with a view to meeting the situation as it actually exists. Such a beginning is as encouraging as it is novel. It ought to introduce a new era in religious work. If we are not mistaken as to the probable outcome of this survey, it will force the church either to take more effective measures for meeting the situation or else to face the fact of its inefficiency and inaugurate drastic measures of reform.

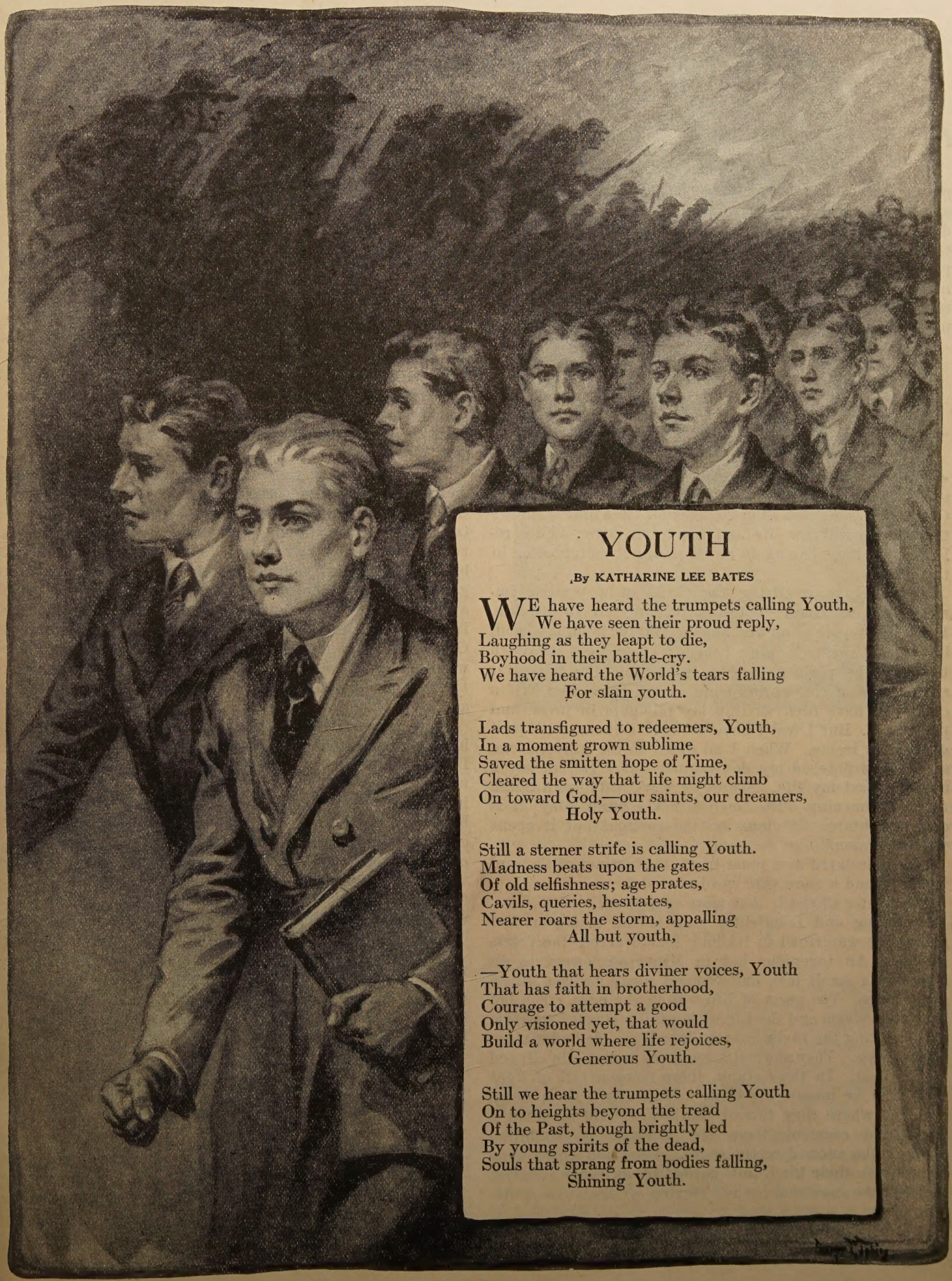
AN indication of what we may expect as a result of the survey and what the facts which will be brought to light will demand of us may be found in the preliminary educational survey which has been made by the Interchurch World Movement. We shall not undertake to give definite figures. Perhaps the figures published represent no more than an intelligent estimate, based on partial investigation. They make it clear to us, however, that only a small proportion of the children and youth are receiving really effective Christian education, that millions of them are growing up without any religious training whatever, and that American Protestant Christianity has no definite and adequate plan for meeting this appalling situation. They also make it clear that no plan can be devised for meeting it that does not involve extensive and cordial interdenominational cooperation. The task is too big and too complex for any single denomination or for all the denominations, so long as they continue to work at cross purposes instead of pooling their efforts in one great cooperative plan.

WE were talking over these matters recently with an intelligent Christian business man. He is one of the leaders in Sunday-school work in a Southern city in which a successful cooperative movement in religious education has been under way for a number of years. He called our attention to the fact that although the city is a great industrial center, they had had no serious labor troubles during these last years of disturbance and unrest. The reason for this, he said, was that the whole Christian citizenship of the city had united in an effort to make Christianity the controlling factor in its industrial life and that the leaders had selected as the only method for accomplishing this the carrying out of a thoroughgoing program of religious education. Prominent business and labor leaders, he declared, were working side by side at this great common task without any regard whatever to their special denominational affiliations. They regard it as the business of the entire Christian citizenship of the city to see that the program is successfully put over.

The plan carried out in this particular city does not contemplate the weakening, much less the destruction of any of the Christian denominations. The leaders in the movement are all loyal to their respective denominational bodies and the denominational Sunday schools of the city are exceptionally prosperous. What these men evidently believe is that the denominations themselves become more effective as agencies in religious education by establishing cooperative relations one with another, and that by such cooperation results may be accomplished in the way of teacher training, the awakening of intelligent popular interest, and missionary extension which can be accomplished in no other way.

ONE significant movement in the church is that which has grown out of Children's Year, inaugurated by the Children's Bureau of the United States Department of Labor in 1918. This national effort has been far-reaching in its results. In the campaign the services of eleven million women were enlisted in eighteen thousand communities all over the country, and permanent measures for child welfare have grown out of their work. Standards have been set up for the protection of maternity and infancy; measures have been taken for the protection of the working child; health centers have been established, public nurses employed, and new playgrounds opened in gratifying numbers.

Taking advantage of the public interest which the Children's Year aroused, the International Sunday School Association planned for a Children's Week in May, 1918—the last week of the drive. Because of the success of this plan in leading whole communities to think of the spiritual needs of the children and to strive to meet them in a better way, the week was observed again in 1919 and is planned for this year. No such results as have been realized from the national drive have been seen or could be expected from Children's Week. But in proportion to the time spent they have been considerable. Church members have been awakened to a sense of responsibility, communities have realized the importance of religious education as never before, the spirit of cooperation has been aroused and is expressing itself religiously and socially in thousands of communities. In another part of this magazine we present suitable plans for the observance of Children's Week.



YOUTH

By KATHARINE LEE BATES

WE have heard the trumpets calling Youth,
We have seen their proud reply,
Laughing as they leapt to die,
Boyhood in their battle-cry.
We have heard the World's tears falling
For slain youth.

Lads transfigured to redeemers, Youth,
In a moment grown sublime
Saved the smitten hope of Time,
Cleared the way that life might climb
On toward God,—our saints, our dreamers,
Holy Youth.

Still a sterner strife is calling Youth.
Madness beats upon the gates
Of old selfishness; age prates,
Cavils, queries, hesitates,
Nearer roars the storm, appalling
All but youth,

—Youth that hears diviner voices, Youth
That has faith in brotherhood,
Courage to attempt a good
Only visioned yet, that would
Build a world where life rejoices,
Generous Youth.

Still we hear the trumpets calling Youth
On to heights beyond the tread
Of the Past, though brightly led
By young spirits of the dead,
Souls that sprang from bodies falling,
Shining Youth.

Easter Planted in the Heart

THE human spirit needs the Easter message. The seeds of immortality in the soul and the inspiring Easter thought are parts of the same infinite plan. They are related as seed and sunshine. Faith, hope and love are the heritage of the soul, but they need the dynamic influence of the Easter Christ for their germination. Growth and fruition require nurture and atmosphere. The heart instinctively believes there is a larger life for the individual and a better civilization for the race. Christ is the power of the resurrection for individuals and races.

The Individual Hope

MAN feels eternity stirring in his heart and he knows he was not made to die. God has stamped his nature there and man knows the strivings of the endless life. God has made man thus, and God is just. Man sees the flowers and trees and meadows throbbing with new life and his spirit says: "Fate relenting let these live again and I shall not be forgotten in the dust."

Victor Hugo, realizing the thrill of a present immortality, exclaims: "I feel within myself future life. I am the tadpole of an archangel. Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. For half a century I have been writing my thoughts in prose and poetry. . . . But I feel I have not said a thousandth part of what is in me. When I go down to the grave, I can say I have finished my day's work, but I cannot say I have finished my life. My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight but it opens with the dawn."

Cicero declared man must trust this instinct of the soul "until he had a more sure word of God."

The Easter Christ is that more sure Word.

Browning and Longfellow sing of the intuition that guides the waterfowl in its long flights across the trackless sky. An ingenious lad in Minnesota swam to an island in a small lake and brought away sixteen waterfowl's eggs. The germ of life was in the eggs. The lad kept them warm and the life within felt a strange stirring, and breaking the shells rose up into life. He had sixteen young geese. They showed a tendency to fly. He clipped their wings. In the autumn there came a fall of light snow and he missed his birds. He tracked them down the lane where they turned southward. He mounted a horse and overtook them six miles away, waddling through the snow directly south. They had never associated with their kind, but, guided by an inner impulse, they left the snow and ice and started for the warm southland.

Browning, whose spirit was illuminated by the Easter Christ, says:

"I go to prove my soul!
I see my way as birds their trackless way.
I shall arrive! what time, what circuit first,
I ask not; but . . . in some time,
His good time, I shall arrive:
He guides me and the bird. In his good time!"

A Better Tomorrow

EASTER warmth not only develops the divinely implanted hope in the individual, but it also shines into the future and gives assurance of a better day. In a great Easter message, Phillips Brooks said: "I count him a poor Easter Christian who does not feel the power of the resurrection filling him with hope, who does not gather from the victory of Christ a firm conviction that good is stronger than evil." That is the message for us today, Good, planted by God and nourished by the incarnate Christ, will be victorious over all evil.

The stress of five years of world war is still upon us. Autocratic ambition, greed, hate, demon-guided scientific efficiency and brute force did their worst. Countries were devastated, industries destroyed, homes ruined and lives exterminated. A vast multitude of brave and hopeful youths, fired by a great purpose and guided by a sublime faith, said: "This thing shall cease and men and women and children shall be allowed to live in peace upon the earth." Like the Christ who went to Gethsemane, the cross and the dark tomb, knowing there would be an Easter morning, so these noble youths went to their crucifixion, believing that out of the present sin and strife would come a new world for humanity.

They gave up their chance of earthly life and love and home and achievement. They died believing that we, the living, would take up and complete their task. Without us their work is incomplete. They saw the dawn streaking the new day. Their faith was not only in their cause, but in us, the living. The "Dark streets of Oxford town," empty colleges, homes and hearts proclaim the sacrifice of our heroes. Out of their sacrifice will come a new world. Our best endeavor must join their supreme offering. Then, as a new poet declares, "The second Calvary shall rise." One soldier lad, seeing the cross when dying, said, "Me, too, oh, Christ." He but expressed what was in multitudes of hearts, that they were brothers to the Vicarious Christ. They knew that like His, their cause would be championed by noble youth and brave men and women in all lands. Dying, yet faltering not in faith, we hear them say,

"To you from failing hands we throw
The torch; be yours to hold it high.
If ye break faith with us who die,
We shall not sleep, though poppies grow
In Flanders fields."[1]

The brotherhood for which Christ and these comrades died will yet be realized upon the earth. Noble as are the individual victories of the past, they are but as the dawn of a noontide yet to be.

This is our Easter message.

[1] "In Flanders Fields," by John McCrae. Used by permission.

Pictures and Their Meaning

Easter Morning*

By Albert E. Bailey

PICTURES FOR STUDY

Ender: Holy Women at the Tomb.
Burnand: Peter and John.
Fra Angelico: Christ Appearing to Mary Magdalene.
Burne-Jones: Morning of the Resurrection.
Von Uhde: Easter Morning.

NOTHING is more certain in this world than that without the resurrection there would have been no Christianity. Christ's death on the cross put an end to all the hopes of the disciples: "We trusted that it had been he which should have redeemed Israel," was the despairing eulogy pronounced over a vanished cause. All the pictured glories of a Messianic Kingdom faded into the murk of night when the Messiah cried, "It is finished." The dreams dissolved; grief brought back the chill of waking reality; and instead of twelve thrones on which they should judge the twelves tribes of Israel, the disciples faced the disgrace of disillusionment and the pangs of hunger—for they had given away all their possessions before they left Galilee, expecting to receive houses and lands a hundredfold in the new kingdom. "I go a-fishing," is Peter's laconic abdication of his chancellorship.

But the unexpected and the transcendent happened: the disciples received indubitable proofs that Jesus was alive! All had visions of him, and their hearts burned within them as these contacts shed a dazzling meaning on his past promises and teachings. Their spirits caught fire again, and with revived and transfigured hopes they went out to conquer the world: first with the idea that the Kingdom was imminent, coming on the clouds of heaven; then, when the Lord delayed his coming, with the idea that man's vocation was to fit himself for membership in that heavenly kingdom; and then tardily but surely, with the idea that "the kingdom of God is within you," here and now, and must be won by spiritual endeavor. Transforming and being transformed, these grand ideas have been steadily operative in human life from Easter dawn to the present. They are the *"élan vital,"* the divine life in the soul of man, the essential energy of that spiritual evolution decreed from the foundation of the world, by which God brings man to himself. It is no wonder, then, that Paul believed that if the resurrection were in vain his preaching was vain, and that Easter day has been throughout all the ages the grand Allelujah of the Church Universal.

Ender: Holy Women at the Tomb

ENDER: HOLY WOMEN AT THE TOMB

Mark 16: 1-11

Ender, Axel Hjalmar (1853-)
Original: an altar-piece in the church at Molde, Norway.

The women are two Marys and Salome: identify each one. To what class do these women belong? Can you discover their nationality (most evident in the angel)? Interpret the gesture and expression of the nearest woman; of the second. What is the third thinking about? Just what verse in the gospel does the angel interpret? How does this angel suit you?

And when the sabbath had passed Mary of Magdala, Mary the mother of James, and Salome bought some spices in order to go and anoint him; and very early on the first day of the week they went to the tomb, after sunrise. They said to themselves, "Who will roll away the boulder for us at the opening of the tomb?" (for it was a very large boulder). But when they looked they saw the boulder had been rolled to one side, and on entering the tomb they saw a youth sitting on the right dressed in a white robe. They were bewildered, but he said to them, "Do not be be-

* Reprinted from *Art Studies in the Life of Christ*, by Albert E. Bailey, owner of the copyright. Used by permission.

Fra Angelico: Christ Appearing to Mary Magdalene

wildered. You are looking for Jesus of Nazaret, who was crucified? He has risen, he is not here. That is the place where he was laid. Go you and tell his disciples and Peter, 'He precedes you to Galilee; you shall see him there, as he told you.'" And they fled out of the tomb, for they were seized with terror and beside themselves. They said nothing to any one, for they were afraid....

Now after he rose early on the first day of the week, he appeared first to Mary of Magdala out of whom he had cast seven daemons. She went and reported it to those who had been with him, as they mourned and wept; but although they heard he was alive, and had been seen by her, they would not believe it.[1] *Mark 16: 1-11.*

BURNAND: PETER AND JOHN

John 20: 1-10

Burnand, Eugene (Contemporary French).

Original: in the Luxembourg Museum, Paris.

Which is which? Since there are no legs, how do you know that these men are running? What indicates that Peter is finding it hard work? that John is running unconsciously? Which sees the object toward which he runs, and which tries to see? What different feelings are expressed by the hands of each? by the face of each? Has Peter anything on his conscience that would make a meeting with Christ painful? Is this expressed in his face? What is the motive-power that draws them,—curiosity, love, anxiety, incredulity? Put yourself in their places and tell how you would feel.

On the first day of the week Mary of Magdala went early to the tomb, when it was still dark; but as she saw the boulder had been removed from the tomb, she ran off to Simon Peter and to the other disciple, the favourite of Jesus, telling them, "They have taken the master out of the tomb, and we do not know where they have put him!" So Peter and the other disciple set out for the tomb; they both started to run, but the other disciple ran ahead, faster than Peter, and got to the tomb first. He glanced in and saw the bandages lying on the ground, but he did not go inside. Then Simon Peter came after him, and went inside the tomb; he noticed not only that the bandages were lying on the ground but that the napkin which had been round his head was folded up by itself, instead of lying beside the other bandages. Upon this the other disciple, who had reached the tomb first, went inside too, and when he saw for himself he was convinced. (For as yet they did not understand the Scripture that he must rise from the dead.) John 20: 1-10.

FRA ANGELICO: "NOLI ME TANGERE"

John 20: 11-18

Angelico: Giovanni da Fiesole, called Fra (1387-1455).

Original: a fresco in a cell in S. Marco monastery, Florence.

What similarities do you find between this picture and Fra Angelico's Annunciation? What evidences of normal humanity has Christ? What signs (in addition to the halo) that this is really he? What do Mary's face and attitude express? Note the position of Jesus' feet and hand; what do they show of his thought? What words of the narrative fit this action? Is Jesus' face attractive to you? Does it lack anything? Why should he not allow Mary to touch him, when he allows Thomas to do so? Should Mary go away happy from this experience?

Then the disciples returned home; but Mary stood sobbing outside the tomb. As she sobbed, she glanced inside the tomb and noticed two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. "Woman," they said to her, "why are you sobbing?" She said, "Because they have taken away my master, and I do not know where they have put him!" With these words she turned round and noticed Jesus standing—though she did not know it was Jesus. "Woman," said Jesus, "why are you sobbing? Who are you looking for?" Supposing he was the gardener, she said, "Oh, sir, if you carried him away, tell me where you put him, and I will remove him." "Mary!" said Jesus. She started round and said, "Rabboni!" (a Hebrew word meaning 'teacher'). Jesus said, "Cease clinging to me. I have not ascended yet to the Father, but go to my brothers and tell them, 'I am ascending

From a carbon print by Braun and Co., New York, Paris and London.

Burnand: Peter and John

[1] From *A New Translation of the New Testament*, James Moffatt. Permission of The Abingdon Press.

to my Father and yours, to my God and yours.'" Away went Mary of Magdala to the disciples with the news, "I have seen the Lord!"—telling them what he had said to her. John 20: 11-18.

Burne–Jones: Morning of the Resurrection

BURNE-JONES: MORNING OF THE RESURRECTION

John 20: 11-18

Burne-Jones, Sir Edward Colley (1833-1898).

Original: painted in 1886, privately owned in England.

Why does not the tomb conform to the data given in Scripture? Would this design make a good stained-glass window? What supernatural marks have the angels? What does the garment raised to the lips signify? What emotion do their faces express? What does Mary's hand on the rock signify; also her pose and look? Has she yet recognized Christ? Just where, in reference to this moment, does Burne-Jones expect to interpolate the episode of the gardener? What do the attitude and look of Jesus say to you? Is he going to say, "Touch me not"? Why did Jesus appear to Mary?

VON UHDE: EASTER MORNING

John 20: 11-18

Uhde, Fritz von (1848-)

Original:

How many of the accessories of the gospel story are here given? Why are there so few? Why should Christ be represented as a pilgrim? Is it fitting that he should take the initiative? What human qualities does his act express? Do you know of any diviner qualities one could show under these circumstances? How does this attitude compare with Christ's attitude toward suffering before his death? According to Von Uhde, in what respects has the fact of death changed Christ's nature? According to Fra Angelico's picture, how has he changed? Which representation expresses the greater truth for you?

That very day two of them were on their way to a village called Emmaus. . . . They were conversing about all these events, and during their conversation and discussion Jesus himself approached and walked beside them, though they were prevented from recognizing him. He said to them, "What is all this you are debating on your walk?" They stopped, looking downcast, and one of them, called Cleopas, answered him, "Are you a lone stranger in Jerusalem, not to know what has been happening there?" "What is that?" he said to them. They replied, "All about Jesus of Nazaret! To God and all the people he was a prophet strong in action and utterance, but the high priests and our rulers delivered him up to be sentenced to death and crucified him. Our own hope was that he would be the redeemer of Israel; but he is dead, and that is three days ago! . . . Some women of our number . . . were at the tomb early in the morning and could not find his body, but they came to tell us they had actually seen a vision of angels who declared he was alive. Some of our company did go to the tomb and found things exactly as the women had said, but they did not see him." He said to them, "O foolish men, with hearts so slow to believe, after all the prophets have declared! Had not the Christ to suffer thus and so enter his glory?" . . . Now they approached the village to which they were going. He pretended to be going further on, but they pressed him, saying, "Stay with us, for it is getting towards evening and the day has now declined." So he went in to stay with them. And as he lay at table with them he took the loaf, blessed it, broke it and handed it to them. Then their eyes were opened and they recognized him, but he vanished from their sight.—Luke 24: 13-31.

Von Uhde: Easter Morning

How to Read the Bible

By Lindsay B. Longacre

IT seems superfluous to add anything to all that has been said on the subject of understanding the Bible, but experience has shown that some aspects still remain unnoticed or at least unconsidered. Professor Moulton once said:

> We have done almost everything that is possible with these Hebrew and Greek writings. We have overlaid them, clause by clause, with exhaustive commentaries; we have translated them, revised the translations; and quarreled over the revisions; we have discussed authenticity and inspiration, and suggested textual history with colored type; we have mechanically sought texts to memorize and quote; we have epitomized into handbooks and extracted school lessons; we have recast from the feminine point of view, and even from the standpoint of the next century. There is yet one thing left to do with the Bible; simply to read it.

Probably the professor was justified when he made this quaintly humorous statement. But what does it mean to read the Bible? It must surely include some understanding of the meanings which grow out of the literary forms in which the Bible writers clothed their thoughts; and in this direction something yet remains to be done. There could be no greater evidence of the general failure to reach a convincing basis of interpretation than the simple fact that countless sects and societies, which differ widely and warmly among themselves, nevertheless regard their views as based plainly and indisputably upon the Bible. These differences extend from sects which forbid their members to wear buttons to sects that deny the existence of evil.

Human Factors Important

The church is not without responsibility for this situation. She has indeed admitted the presence in the Bible of what have been called "human factors," factors of language, of social life, of origin in definite localities and in different historic periods, but these factors have been minimized in the supposed interest of those higher elements that mark the Bible as the revelation of God to men.

Obscuring the human element in the biblical writers simply gives rein to the human elements in the readers. The profound conviction that the Bible is God's word to me does not release me from my own limitations as a human being. I may not have considered them nor have allowed for them in the use of the Bible, but they are there. The question is not whether I can receive the Bible as a word of God apart from and independent of human influence; it is rather a question whether, in receiving it, I shall interpret it on the basis of my own human limitations, or on the basis of those under which it first appeared. In other words, it is a question as to whether I shall ignore the human conditions under which God inspired these writings, and consciously or unconsciously substitute my own. These writers and I myself are human beings, and by the grace of God we are what we are.

It might be feared at first that the attempt to allow two sets of human limitations, those of the writer as well as those of the reader, would double the difficulties of interpretation, but such is not the fact. The danger is apparent rather than real. The recognition of the human kinship between writer and reader brings the two nearer together; and, strangely enough, in establishing the common ground upon which writer and reader stand, there is a distinct quickening on the part of the reader of the consciousness of being in the presence of that Spirit whose inspiration was the Quickener of the ancient writers.

Relation of Writer and Readers

The writer himself as a human being, living at a certain point of historic time, amid certain social conditions, and with certain world outlooks, all of which the modern historical student can reconstruct with a fair degree of accuracy, offers a definite basis from which to reconstruct his religious message. He is always there, and historically stays where he belongs. His social customs do not change, his world outlooks are fixed. The readers form a long and varied procession of faithful souls who are united only in their desire and their endeavor to discover the will of God. But each one of these lives in his own historic time, amid his own social conditions, and with his own world outlooks. Because of this, each generation of readers has necessarily changed with the world's advancing life and thought. As soon as any one of these readers ignores the human factors that lie behind the words of the sacred writer, and presumes to explain these words in the sense which they would have had they sprung from the human conditions of the reader's own time and background, he necessarily differs in interpretations from those who preceded and those who follow him, in just that degree in which these historic factors differ from age to age, or from generation to generation.

Full allowance for this humanly historic element in the origin of the Scriptures does not limit God in his means of communication with the human soul. His messages to his children today, in so far as they are direct and immediate, come through the same channels both spiritual and human through which they came in ancient times. But when his message is once put into human speech by one to whom it came, it has by that fact already lost some of its original intimacy and freedom. Fixed in the forms of human language, it is now cast forth upon the great stream of human life and thought, henceforth to be subject to all the conditions of historic circumstance. It was thus that "holy men of old spake as they were moved by the Holy Spirit." The Holy Spirit was the moving impulse, but the speech was their own.

How God Speaks to Men

The very word "speak" becomes a figure of speech when used to describe God's communication to men. No

human language can describe this sovereign act. The divine communication (sometimes called inspiration) lies far deeper than the levels of human speech, and the very thought of language becomes superfluous when, under divine influence, man awakens to new insights, new ideals, wider horizons and higher aims.

But while this is true with regard to that precious and intimate reception by the soul of the living word of God, new conditions are immediately imposed as soon as that inner awakening is reduced to human language. The human receiver of the message is now involved, and he now determines the form in which the divine message is to appear in a world of men. If the inner spirit of that message is to be recovered by those whose only access to it is through the human language in which it has first been uttered, this can be accomplished only by retracing as far as possible the path along which that message has already traveled. There must be full recognition of the fact that possible modifications, expansions or contractions have been necessitated by the medium of human language within which the message itself is always to be sought.

Verbal Accuracy Not Important

A convincing illustration of this is seen in the way the disciples received and delivered messages about Jesus. Their first interest was in the things said, i.e., his teaching. There is no indication in the New Testament that Jesus ever concerned himself with the recital of his words verbatim. One needs only to compare the different versions of such outstanding utterances as the "Beatitudes" and the "Our Father" to see that even while he was yet with them verbal accuracy was neither sought nor gained. He seemed to be content to have those who heard him receive what he had to say in honest and good hearts, and then to permit this seed to spring up from the soil which these hearts supplied. When these hearers of Jesus repeated the messages of the Master, they repeated them according to their own understanding of what the Master meant.

Nevertheless, in all that they told of what they had received of Jesus' life and thought, they were telling what to them was the very word of God, they were delivering a divine message. That this was the view of those first believers is plainly indicated in Paul's words in first Thessalonians, 2: 13, and in the Book of Acts, chapter 8, verse 4, where this story about Jesus is definitely referred to as the "Word of God."

Still another illustration of the decisive influence of human factors upon the messages of the Bible is seen in the fact, now a commonplace among Bible students, that the character of these messages is profoundly influenced by the personal experiences through which the writer had passed. To an Isaiah who had seen in vision the exalted purity of the Almighty, God was forevermore the Holy One of Israel. To a Paul searching with agony of soul for an escape from sin and a hope of righteousness, Jesus is forevermore his Saviour and Redeemer.

This, then, is the divine method, namely, that God speaks to a man wherever that man happens to be. And that voice once heard and incarnated in the life of him who hears, is the Living Word. The hearer, whoever he may be, has been "begotten again, not of corruptible seed but of incorruptible through the word of God which liveth and abideth," "for the word of God is living and active." Men receive the divine message in the light of their own understanding, and when they report it to others, they express it in the terms of their native speech. The message always presents itself as a part of the receiver's experience, of his deepest life, and not as something separate and remote. If men use the Bible without reference to these facts, they overlook the method which God himself ordained. The man himself is a vital element in his message.

A Living Word

God's word is a living word, and the emphasis should be placed on the idea of life rather than the idea of words. Words are but counters; in themselves they mean nothing. Meanings go back to persons and to life. When the Bible is treated as a collection of words, it tends to become the dead thing which it is today to many over whose heads it has been held as a book of duty or of doom. When, however, it is recognized as a book of life, not because it alludes here and there to life in a distant future, but because it sprang from life, and still thrills and throbs with the life from which it sprang, it becomes in the measure of the reader's ability to receive it once more the Living Word which it was when hearts of old, first awakening to the consciousness of the divine Presence, said, "Speak, Lord, for thy servant heareth."

"EARTH breaks up, time drops away,
In flows heaven, with its new day
Of endless life, when He who trod,
Very man and very God,
This earth in weakness, shame and pain,
Dying the death whose signs remain
Up yonder on the accursed tree,—
Shall come again, no more to be
Of captivity the thrall,
But the one God, All in all,
King of kings, Lord of lords,
As His servant John received the words,
'I died, and live for evermore.'"

—ROBERT BROWNING.

Your Order of Worship for This Month

Suggestions of Nature Hymns and Carols especially appropriate for use on Sundays immediately following Easter Sunday.

By H. Augustine Smith

1 Organ Prelude—*Morning (Peer Gynt Suite)*.....Grieg

2 Processional—Hail, the golden glowing morning.....Le Jeune
Six Easter Carols—Ninth Series
—Mixed Voices and Unison

3 Canticles of Praise

Sing, O heavens, and be joyful, O earth.
For, lo, the winter is past and gone.
The flowers appear upon the earth.
The time of the singing of birds is come.
The voice of their music is heard in the land.
The trees put forth their green.

Hymn—(Tune—Diademata)

This is my Father's world,
And to my listening ears,
All nature sings, and round me rings,
The music of the spheres.
This is my Father's world,
I rest me in the thought
Of rocks and trees, of skies and seas—
His hand the wonders wrought.

This is my Father's world,
The birds their carols raise,
The morning light, the lily white,
Declare their Maker's praise.
This is my Father's world,
He shines in all that's fair;
In the rustling grass I hear him pass;
He speaks to me everywhere.

Unison:

Sing, O Heavens, and be joyful, O Earth, for the Lord hath comforted his people.
He giveth light to them that sit in darkness and the shadow of death. He will swallow up death in victory and wipe all tears from their eyes.
Unto them that mourn he giveth beauty for ashes, the oil of joy for sorrow, the garment of praise for the robes of heaviness.
As the earth bringeth forth her bud, and the garden causeth the things sown in it to spring forth, so the Lord will cause righteousness and praise to spring forth among all nations.

4 Responsive Service with Refrains.

Leader: (The Assembly will sing all Refrains)

The strain upraise of joy and praise;
To the glory of the King shall the ransomed people sing, ALLELUIA!
The planets beaming on their way,
The shining constellations join and say ALLELUIA!
Ye clouds that onward sweep,
Ye winds on pinions light,
Ye thunders echoing loud and deep,
Ye lightning wildly bright,
Ye floods and ocean billows,
Ye storms and winter snows,
Ye days of cloudless beauty, hoar frost and summer glow,
Ye spring-clad groves, and glorious forests, sing ALLELUIA!

First let the birds, with painted plumage gay,
Exalt their great Creator's praise and say ALLELUIA!

Then let the beasts of earth with varying strain
Join in creation's hymn and cry again, ALLELUIA!

Here let the mountains thunder forth sonorous,
There let the valleys sing in gentler chorus.

Thou jubilant abyss of ocean cry;
Ye tracts of earth and continent reply, ALLELUIA!

Therefore we sing, both heart and voice awaking,
And children's voices, echo answer making, ALLELUIA!

—John Mason Neale.

Types of Refrain or Choral Response:

1. *Alleluias* from "Christ the Lord is risen today" (the pianist playing intervening tune softly during reading, and leading into each "Alleluia" on time and with increasing tone).
2 *Holy, Holy, Holy, Lord God of Hosts* from "Day is dying in the west" sung after "Ye spring-clad groves, and glorious forests, sing" and again at close of the reading. All "alleluias" spoken instead of sung when refrain No. 2 is used.
3 *Lord of All, to Thee We Raise,* from "For

the beauty of the earth" to be sung twice as in No. 2 refrain.

4. *We Give Thee Thanks, Thy Name We Sing,* from "God of the earth, the sky, the sea" to the tune of St. Catherine (Faith of our Fathers).

5 *May Jesus Christ Be Praised,* from "When morning gilds the skies," using the final strain of this hymn only.

5 Antiphonal Hymn Singing with Scripture (Key of F).

Hymn (Tune "St. George's Windsor" in Key of F).

Praise to God and thanks we bring,—
Hearts, bow down, and voices, sing.
Praises to the Glorious One,
All this year of wonder done.
Praise him for his budding green,
April's resurrection scene;
Praise him for his shining hours,
Starring all the land with flowers.

Hymn (Tune "Crusader's Hymn" in Key of F).

Fairest Lord Jesus,
Ruler of all nature,
O thou of God and man the Son;
Thee will I cherish,
Thee will I honor,
Thou, my soul's glory, joy and crown.

Unison Ascription of Praise.

Worthy is the Lamb that was slain,
And hath redeemed us to God by his blood,
To receive power, and riches, and wisdom, and strength,
And honor, and glory, and blessing.

Hymn (St. George's Windsor).

Praise him for the summer rain,
Feeding day and night the grain;
Praise him for his tiny seed,
Holding all the world shall need;
Praise him for the garden root;
Meadow grass and orchard fruit;
Praise for hills and valleys broad,—
Each the table of the Lord.

Hymn (Crusader's Hymn).

Fair are the meadows,
Fairer still the woodlands,
Robed in the blooming garb of spring;
Jesus is fairer,
Jesus is purer,
Who makes the woeful heart to sing.

Unison Reading.

For unto us a child is born,
Unto us a son is given;
And the government shall be upon his shoulders;
And his name shall be called
Wonderful
Counsellor
Mighty God
Everlasting Father
Prince of Peace.

For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

Hymn (Tune, *Waltham,* play in F rather than E flat—thus maintaining Key of F throughout and giving greater freedom and brilliancy to the hymn that follows):

Lift up your heads, ye mighty gates!
Behold the King of glory waits;
The King of kings is drawing near;
The Saviour of the world is here.

O blest the land, the city blest,
Where Christ the Ruler is confessed.
O happy hearts and happy homes
To whom this King of triumph comes!

Prayers:

O holy Child of Bethlehem,
Descend to us, we pray,
Cast out our sin, and enter in,
Be born in us today.

O let me hear thee speaking
In accents clear and still;
Above the storms of passion,
The murmurs of self-will.

O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul.

O Lord and Master of us all,
What e'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine! Amen.

Supplementary Hymns, Carols, Anthems for Easter.

Easter Hymns (Narrative Symbolic, Nature).

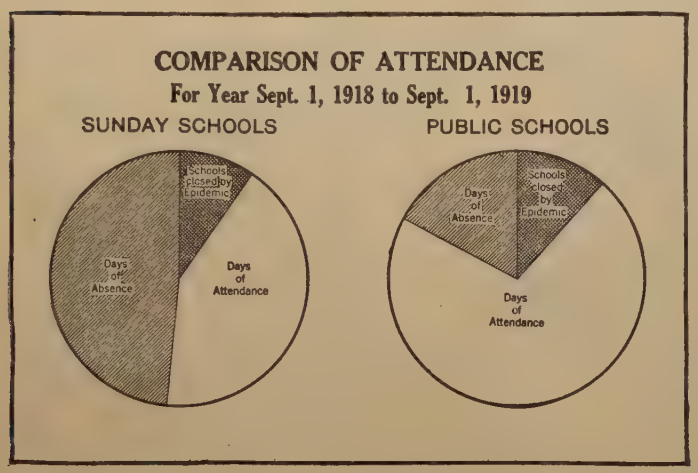
With sorrowing and sighing.
Easter flowers are blooming bright.
Ring happy bells of Easter time.
Christ the Lord is risen today.
Fairest Lord Jesus.
Crown him with many crowns.

(Continued on page 48)

Are We in Earnest About Religious Education?

By B. S. Winchester

OF course we are! Merely to raise this question will seem to many an impertinence. Are there not nearly 20,000,000 pupils in our Protestant Sunday schools? Think of the millions of copies of literature distributed annually to provide lesson material and the amount of money invested in the publishing enterprises of the various denominations. Or suppose we consider the fact that hundreds of men and women are devoting their lives to the planning and direction of educational policies, the training of teachers, the holding of institutes and summer schools, the stimulating of local Sunday schools, the gathering of statistics, and indeed all the varied activities of the modern Sunday-school movement. Add to this the departments of religious education in theological seminaries and the departments of biblical literature in colleges. Surely that would be a rash person who would intimate that religious education is not a serious pursuit.



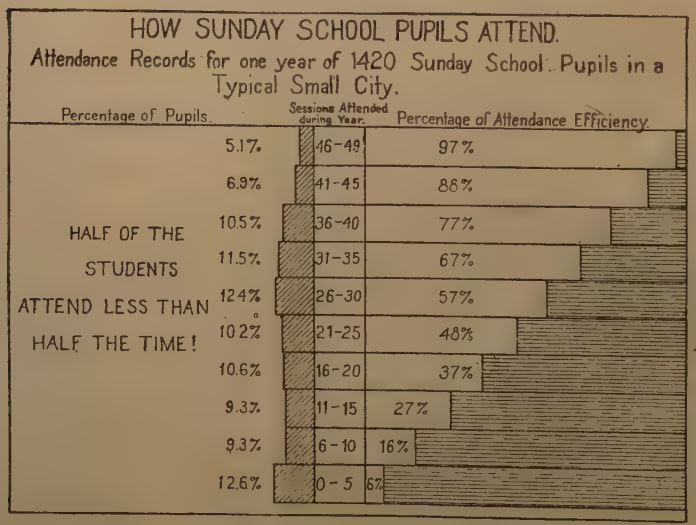
Or suppose we consider the matter from another angle. Even though professional educators and administrators are active, alert and energetic, the rank and file may be apathetic. Yet even here it is not difficult to find material for defensive argument. There are in the United States 1,952,631 Protestant Sunday-school officers and teachers. A more devoted body of people can hardly be found. Most of them serve without pecuniary return. Their work is done at a sacrifice, out of their leisure hours. During the last ten or fifteen years it has grown more and more exacting. Oftentimes they must teach practically without equipment. It is worse than an impertinence even to suggest that they are not in earnest.

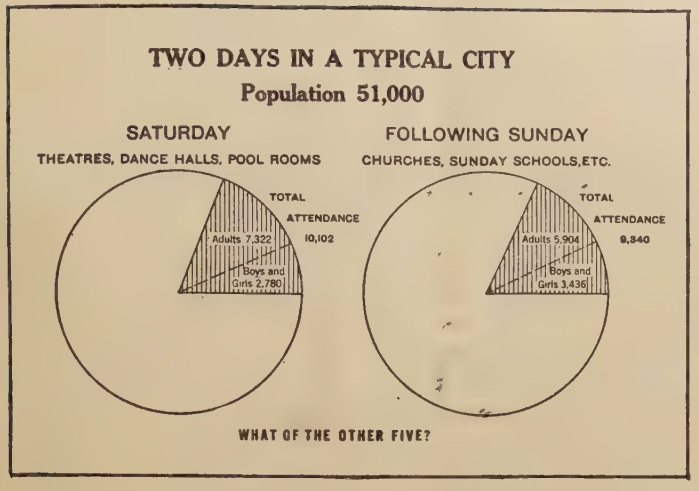
Count up the children in a typical Sunday school. It is not infrequent to find an enrollment of 300 to 500 pupils. In some instances the enrollment reaches as high as 1,000 or 1,500.

It may be freely admitted that the foregoing statements are true—and yet it is possible that they do not tell the whole truth. It is not from any desire to reflect unfavorably upon the devotion of those engaged in Sunday-school work, but rather in the hope of discovering possible avenues of waste effort, and to stop the waste, that the Interchurch World Movement has undertaken a survey of American Religious Education. For it is possible to be very busy, very devoted and apparently very much in earnest and at the same time to be blind to certain very palpable and significant factors in the situation. Those who are in dead earnest will not rest until all the facts are uncovered.

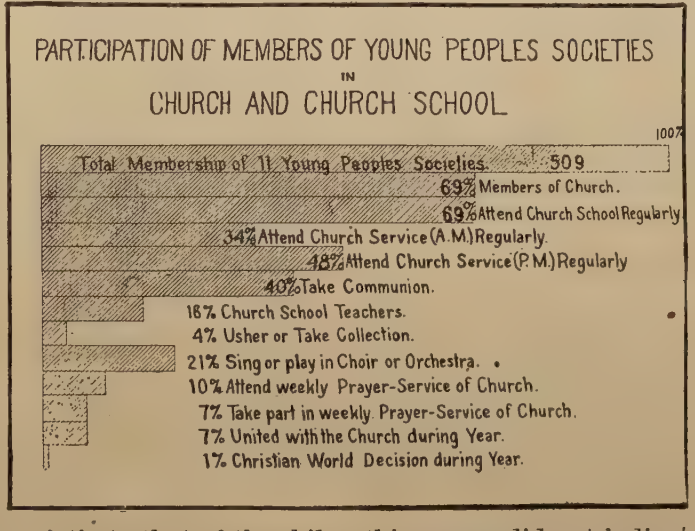
A certain city of about 50,000 population was selected for survey. It could hardly be called a typical city. Its interest in religious education was decidedly above the average—so much so, in fact, that it rather prided itself on having a "community consciousness" of the importance of adequate instruction in religion. This city is not only above the average in its community sentiment; it has a very successful community training school and some very exceptional individual church schools and church buildings. It may be assumed therefore that the facts disclosed in the survey reveal a situation certainly *not below* that which exists in the average community. In this article we shall content ourselves with four classes of facts: those bearing upon attendance, upon the training of young people, upon the recruiting of the teaching force, and upon the cost of religious education.

1. *Facts bearing upon attendance.* The church has a responsibility to the whole community. It must constantly be asking itself not merely the question, How many pupils are in attendance at our school? but also, How many children of school age are not attending any Sunday school? This may readily be ascertained in a given community by comparing the aggregate enrollment in the various church schools with the public school enrollment. Enrollment, however, is one thing and attendance quite another thing. The ratio of actual attendance in the Sunday schools as compared with public schools is shown in the accompanying chart. (See "Comparison of Attendance.")


HOW SUNDAY SCHOOL PUPILS ATTEND.
Attendance Records for one year of 1420 Sunday School Pupils in a Typical Small City.
Percentage of Pupils.
Sessions Attended during Year.
Percentage of Attendance Efficiency.
HALF OF THE STUDENTS ATTEND LESS THAN HALF THE TIME!
5.1% 46-49 97%
6.9% 41-45 86%
10.5% 36-40 77%
11.5% 31-35 67%
12.4% 26-30 57%
10.2% 21-25 48%
10.6% 16-20 37%
9.3% 11-15 27%
9.3% 6-10 16%
12.6% 0-5 6%



Considering now the relation of attendance to enrollment in church schools, it appears that in this city half of the pupils attend less than half the time! (See "How Sunday School Pupils Attend.") When it is remembered that the sessions of the church schools are very brief, occurring only once a week at best, the seriousness of this situation is apparent. The poor showing may be due in part to defective records, names being retained upon the roll which should long ago have been dropped. But such procedure is itself inexcusable. So far as it indicates irregularity in attendance, this denotes a wide margin of inefficiency and waste.

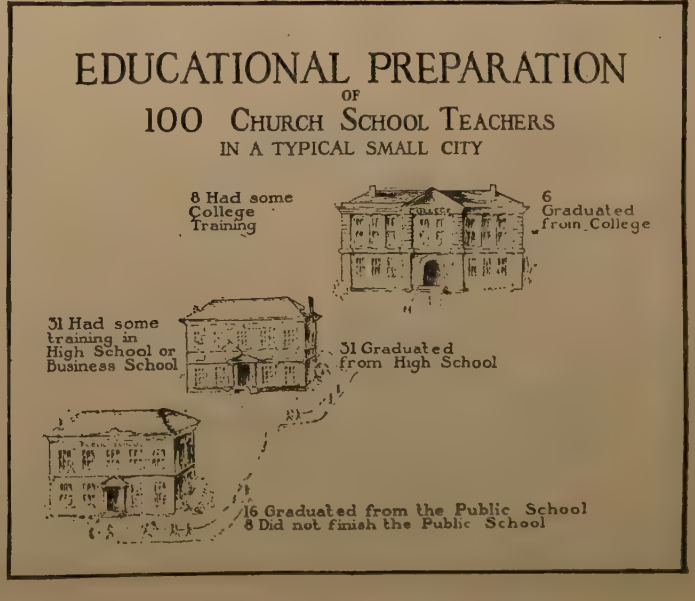

PARTICIPATION OF MEMBERS OF YOUNG PEOPLES SOCIETIES
IN
CHURCH AND CHURCH SCHOOL
100%
Total Membership of 11 Young Peoples Societies. 509
69% Members of Church.
69% Attend Church School Regularly
34% Attend Church Service (A.M.) Regularly.
48% Attend Church Service (P.M.) Regularly
40% Take Communion.
16% Church School Teachers.
4% Usher or Take Collection.
21% Sing or play in Choir or Orchestra.
10% Attend weekly Prayer-Service of Church.
7% Take part in weekly Prayer-Service of Church.
7% United with the Church during Year.
1% Christian World Decision during Year.

The church is one of several community agencies competing for a share of the time of the children. Some of these agencies are decidedly "educational," but their influence is not infrequently antagonistic to that of the children. The effectiveness of the church in this competition may be disclosed in part by comparing the attendance of children upon its services with their attendance upon such institutions as the theater, dance hall, pool room, etc. (See "Two Days in a Typical City.") In this city the survey disclosed that the total attendance of boys and girls upon these other agencies on a Saturday amounted to 2,780, while that of adults reached 7,372, making a total attendance of 10,102. On the following Sunday 3,436 boys and girls attended church, Sunday school, etc., and 5,904 adults, making the total attendance upon church services 9,340. So far as the number of children is concerned this comparison seems not unfavorable. It should be remembered, however, that the church attendance is confined almost wholly to one day of the week, while attendance upon these other agencies is spread over the entire week, probably reaching its maximum, however, on Saturday. The church has a large task in attempting to counteract this influence through its Sunday services alone.

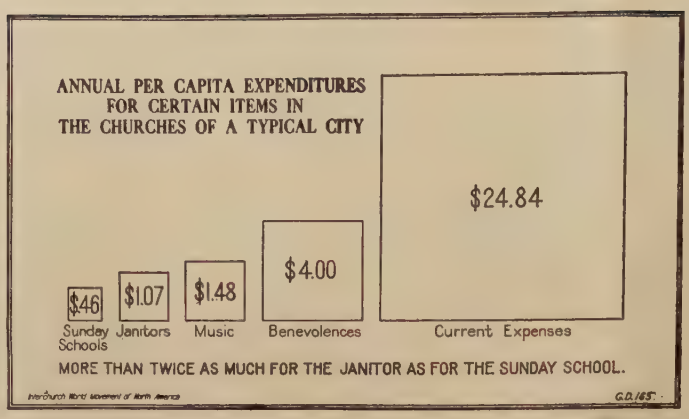
2. *Facts bearing upon the training of young people.* In this city there were 11 young people's societies with an aggregate membership of 509 members. The aim of these societies is to train young people for active Christian service in the church and community. Probably there is no period in the life of the pupil that is more critical. Let us see how successful these societies were in accomplishing their aim.

We may consider first the degree of participation secured in the activities of the societies themselves. The nature of these activities is familiar. Several of them are particularly specified as desirable forms of Christian activity. It will be noticed, however, that such activities as Scripture reading, prayer or giving testimony have very low percentages, while such activities as attending socials and participating in a more general way in prayer services have a higher percentage. Again the findings of the survey shed light upon the effectiveness of these eleven societies as training schools for the church itself. Out of the 509 members sixty-nine per cent are members of the church and attend the church school regularly. Only thirty-four per cent attend regularly the morning service of worship and forty-eight per cent attend the evening church service. Forty per cent partake of the communion. Further participation is distributed among a variety of church activities. (See "Participation of Members of Young People's Societies in Church and Church School.") When all is said, it is significant that less than one-half the members of the church societies attend church service regularly, while two-thirds are members of the church. One out of fourteen members united with the church during the past year, while only one out of 100 decided to enter Christian work. When we consider the vital importance of recruiting constantly forces of workers from its young people, the findings of this survey did not indicate a very satisfactory condition.

3. *Facts bearing upon the recruiting of a teaching force.* Of the 1,952,631 Sunday-school officers and teachers one-fourth must be recruited each year. From what


EDUCATIONAL PREPARATION
OF
100 CHURCH SCHOOL TEACHERS
IN A TYPICAL SMALL CITY
8 Had some College Training
6 Graduated from College
31 Had some training in High School or Business School
31 Graduated from High School
16 Graduated from the Public School
8 Did not finish the Public School

sources are these leaders drawn? The survey discloses the fact that in this city of 50,000 nearly one-half of the Sunday-school teachers were drawn from clerical occupations. Of the remaining half approximately one-fifth were mothers, another fifth being drawn from professional life. As to their educational preparation—out of 100 church-school teachers eight did not finish the public schools, sixteen graduated from the public schools, thirty-one had some training in high school or business school, thirty-one graduated from high school, eight had some college training and six were college graduates. It is evident that the great majority of these had enjoyed only ordinary opportunities for education. Their devotion is unquestioned, but their limitations are obvious. (See "Educational Preparation of 100 Church School Teachers.")



4. *Facts bearing upon costs of religious education.* Some of the most valuable influences are obtained at a relatively small cost and it is hardly fair to say that the amount of money expended for a given undertaking is necessarily a gauge of its effectiveness. Nevertheless it must be admitted that a table of comparative costs suggests at least the popular estimate of comparative values. The survey in this instance disclosed the facts that the churches of the community were expending forty-six cents per member for the maintenance of their Sunday schools. They were paying the janitor more than twice this amount. For music they were expending more than three times as much as for education; for benevolences nearly ten times and for current expenses more than fifty times as much. Speaking, therefore, for the rank and file of the membership it can hardly be said that they are taking religious education very seriously. (See "Annual per Capita Expenditures for certain Items in the Churches of a Typical City.")

From these facts it may be concluded: First, That the churches of this city are not yet very seriously concerned either to secure religious education for those children who are persons outside the Sunday schools, nor on the other hand to secure regularity of attendance for those who are already enrolled. At the most critical period in education, when young people if ever must be brought into active relation to the church enterprise and trained for its responsibilities, the agencies specially devised for this purpose seem to be alarmingly ineffective.

Second: In securing leaders and teachers for this extremely delicate and important task of religious education, the churches are apparently content with the services of persons whose ability and training as measured by ordinary intellectual standards are mediocre.

Third: On the other hand what more can be expected when the members of the churches are complacently spending more than fifty times as much for the current expenses of churches and for activities interesting mainly to adults than they are investing in the educational enterprise which is to count mainly for the future? Notwithstanding the devotion of Sunday-school teachers and the somewhat impressive totals which may be cited for aggregate membership of church schools, can any one maintain that in this city, in view of the facts disclosed by the survey, the churches are really taking seriously their educational responsibilities?

The facts which have been secured for this city will be secured for the country as a whole, for denominations as wholes and for States as wholes. Upon these facts a great forward movement may be intelligently planned.

A NATION-WIDE program of religious education is the goal set by the educational department of the Interchurch World Movement. Before such a program can be formulated, accurate information regarding actual conditions and needs must be secured. This is possible only through a comprehensive and scientifically conducted survey that shall cover the whole country. Therefore such a survey itself becomes the first item in the proposed larger program. Already this survey is well under way and is yielding a mass of information of the utmost importance and value. By special arrangement with the Interchurch World Movement, THE CHURCH SCHOOL is presenting in successive issues such of this information as will be found helpful and suggestive as well as interesting to church-school workers in the local community.

Dr. B. S. Winchester, of the Federal Council of Churches, is serving the Interchurch World Movement as Research Secretary in connection with this important survey. In the March number of THE CHURCH SCHOOL Dr. Winchester described the method of determining the educational rating of a church-school plant in the local community. In this issue he presents some facts which a religious-educational survey of a typical American community may be expected to discover and tabulate. Other equally valuable discussions are to follow.—THE EDITORS.

Conviction

By Margaret Slattery

SOMETIMES I think it can all be summed up in a sentence—"We are, in the main, without conviction." Of convictions in the plural we have a generous supply—little, annoying, dividing and separating convictions—but as to the great thing itself, the thing that can send us out to meet the conditions of our day, deeply repentant for the mistakes of the past and eager to venture all for the sake of the future, the majority of us know but little of it. We do not believe—that is, to the point of action and practical testing—that the Christianity we profess holds the seed which, when it is grown, will yield as fruit the answer to the problems that today torment the souls of thinking men.

I am certain of it as I walk slowly down the aisle of a great city church. Here is a man by my side who has been reverent and devout as he shared the communion service. But he does not believe in the Fatherhood of God or the brotherhood of man or the possibility of a society based upon the commands of that God and the teachings of the Christ he sent to interpret him in a dark hour to a suffering world. He distrusts his brother and fears him. He has grown keen and hard in the game of defeating his brother in order that he himself may succeed. He wants to believe in the possibility of action tested by the Golden Rule. He does not believe in it. He tells me with a sigh that reveals genuine longing that "after all, one has to be practical if he is to live in a practical world." He confesses in look and word that he would like to be convinced of the possibility of following the purpose and plan of Jesus Christ, but that he is *not* convinced. He is a Christian, a communicant, a faithful attendant at church service, a fairly generous giver, but he is not *convicted.* He doubts the practical relation of religion and life and he does not mean to venture out of safety zones. There are thousands of him—he is a great army.

An Unconvinced Christian

Now I find myself beside a woman. She weeps quietly during the communion service. She is convicted of sin—personal sin—and repentant. But, in the presence of that challenging, masterful, disturbing sentence, "And all ye are brethren," she stands unconvinced. She has no sense of conviction whatever. The other day when a woman of very different type was placed on a committee of which she was a member, she said to her friend, "How did it happen that she was put on *this* committee?" She was displeased, as was her friend. In conversation recently, she told me that she considered the movement in their church toward the establishment of free pews *pernicious.* She said the word with deep feeling. She said that she, for one, would not continue her present contribution if the new people succeeded in voting for such a system, nor would she consider it her duty to attend that church. She does not believe in the Golden Rule, except as a theory. She does not believe that the *church exists to serve and save the world and that this is its only excuse for being.* She is unconvinced. Of the genuine power and purpose of the Christianity she professes she is not convicted. She does not believe that religion and life have, of necessity, in the practical things of every day, anything to do with each other. She accepts personal salvation; she feels no deep conviction of her duty in the toilsome task of making salvation possible for every other soul in a world where now it is impossible. When she is obliged to hear from hot, indignant lips the story of a twelve-year-old girl, in her great city, who becomes the mother of a child whose father is fourteen, she gasps and says, "How *horrible!*" She asks no questions about causes. It does not trouble her that the crowded conditions of desperate poverty have surrounded these two from infancy and that, unshielded and untaught, they have developed. She shrinks from them and despises them. She does not feel personal responsibility for either conditions or results. If I should tell her that because of the tolerance and acceptance of wrong and injustice, because of the ignorance of intelligent, thinking people, because Christians had let these things be, they were, to my mind, more guilty and more intolerable in the sight of God than these two children, she would receive my words with indignation, as her type has done more than once. She has a religion which she does not want to test in life. She is a Christian, unconvicted.

A Religion Not Acted Upon

The thing that causes me the greatest anxiety, as I study the Christian without conviction, is the fact that he is teaching that sort of Christianity to youth. He is teaching facts about religion, about the Bible, about the church, about the necessity for certain forms and statements, a few facts about the world, practically nothing about the relation of each to the other. A young girl, just out of boarding school, said to me recently a more deeply significant thing than she knew. "No," she said, "I do not intend to be a Christian. All my family is religious, always has been, I believe. Father is an officer in the church and mother is interested and all that. Only my brother Ted and myself are sinners! But their religion has never caused them much trouble. It doesn't disturb them. Now, you see, if I should become a Christian, I should rebuild the houses at ——. I should make the town over and when things were well started, I should go to Mexico, where father has some interests, and I should teach there. Imagine what would happen if I should announce my plans to the family! I am honest in what I am saying. I could never be a Christian—not their kind. Ted thinks the whole thing is rot. He doesn't even go to church, now. I think being a Christian and working it out, making things over and making them right, and thinking in your own heart about others as Christ did, would be a wonderful experience. If my family heard me, they would think me crazy!"

This girl is not alone, nor is her brother, who reacts against all religion. They have been taught a religion which they are honest enough to see is not *used,* acted upon, lived out. They do not want it. The girl sees

past what she has been taught to be the real thing and wants it, but does not see how to get it. The boy says "Oh, what's the use!" and proceeds to live according to the standards of his fellows.

Practice and Testing of Conviction

We need today, in our churches, and especially in our church schools, teachers who, besides the knowledge of the mechanics of the teaching processes, have a deep conviction of the reality of the whole thing, who believe that it is possible for man, slowly, it may be, and sanely, it must be, to establish honest, just, right, Christian standards of dealing with his fellow men all over the world; who believe that the practice and testing of that conviction should begin in earnest now and here, in America's homes and churches and civic life; who believe that they must be the exponents of a practical Christianity demonstrated at a cost to themselves.

If we had seated in every class, in every church of every creed and name in America, next Sunday, teachers deeply convicted that in the principles laid down by Jesus Christ and in the program to which he called his followers lay the certain answer to the world's need, and, fired by that conviction, they taught, in a few months we should have a host of youth ready to pour out their lives in the effort to plan on the earth the kingdom of God. Peter, Paul, John, Luke taught with a conviction from which one cannot escape, even in the turmoil of our day. Luther and Huss, Savonarola, Calvin and Knox, Whitefield and Wesley, so convicted of the truth that gripped them, taught with irresistible power—power that might be ours if, not with their particular conviction, but with our own for our day, we went to our tasks.

Conviction comes with thought. We have been too hurried to think, and the majority of those at present teaching in our church schools have had much of their thinking done for them. Their part has been acceptance.

Power of Conviction

Because the majority have not thought deeply, they have no deep conviction and teach without power. No one can read the words of Jesus without feeling the power of his *"I say unto you" . . . "But I tell you" . . .* "Verily, verily, I say unto you." He had the authority of the thinker. He was not merely one taught as the scribes. He had had the lonely hillside, the lake, he had been in the desert, he had met temptation, he had seen suffering, he asked questions of his soul and he received answers from his Father.

In all our teacher-training courses of the past, there has been very evident danger that instructors should think *for* these teachers-to-be, or those seeking better equipment for their work, instead of compelling them, in the presence of definite, vivid fact, to think for themselves. The newer courses are more hopeful along this line, but there is a constant, almost irresistible call still for the old thought-saving type. One unwilling to think until it hurts, to face the sins, failures and mistakes of humanity and bear the heartache that comes with knowledge, can never share the great conviction that will sway his own soul and help him to stir to action the soul of another. To be willing to think and to train himself to do it without prejudice is the duty of every teacher.

The teacher under the power of great conviction is never disheartened. He faces failure, but he does not accept it. As General Foch says of his own experience in the crucial moments of the war, "I compelled myself to think of failure, of all defeat could mean, then I planned victory." The teacher under the power of conviction "plans victory" and that is the most certain way of winning it. Our day calls for strong souls, wise thinking, deep conviction, in all places of leadership, but more than anywhere else in the teaching profession, for how shall they who are America's future and the world's future *know* unless they be taught?

The Reward of Conviction

It may be well in these great days, so fraught with the possibility of glorious victory or unpardonable defeat, for those who, in obedience to the call and in answer to the need, have dared to teach, to ask of themselves now and then a few brave questions.

In the face of more than half a continent at war, in the face of privations unnumbered, agonies and torture indescribable, hunger, starvation, epidemic and death stalking about like a victor, "Do I believe in God?"

Facing the fact of man's inhumanity to man, of profiteerings large and small in every walk of life, of desperate poverty and wild extravagance, of selfishness and pride unparalleled, "Do I still believe in man?"

Facing the fact of the world's economic chaos, of changing money values, of misunderstandings of class and class, with its resulting decrease in production, of the rapid passing of old concepts and the acceptance of new and untried ones, "Do I still believe in the Golden Rule as a possible working basis between man and man?"

Facing the fact of weakness within the Christian Church, of petty jealousies, denominational envy and rivalry, complacence, ignorance, intolerance, divisions, inertia, "Do I still believe that Christianity is the answer to the need of a world puzzled, perplexed and suffering?"

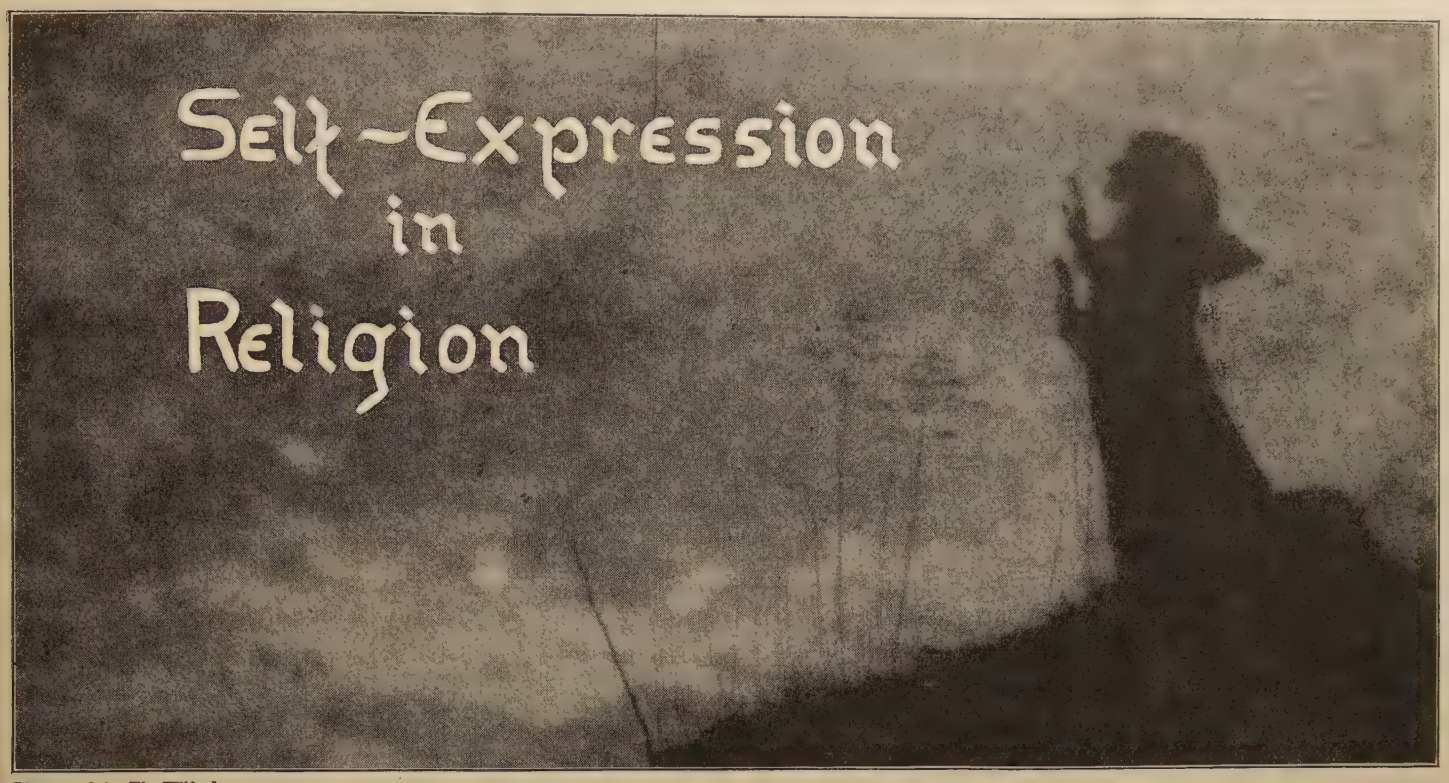
For every question I can hear an answer in the affirmative, a strong, honest genuine "Yes," backed by willingness to give all in sincere endeavor to prove the word by the life. The answer comes from every corner of the earth, from old and young, in many languages, from the lips of those who share in some measure the purpose and plan of Him who held so deep a conviction of the power of God and the possibilities of man that he went to Calvary—willingly and unafraid.

If ever there are moments when the tasks imposed by deep conviction seem too hard, and the teacher says to his soul "I can't," in that moment the reward of conviction will be his as he shares in the reassurance of God—*"You* can't—*We* can."

"Do I believe in God? Do I still believe in man? Do I still believe in the Golden Rule as a possible working basis between man and man?"

For every question I can hear an answer in the affirmative, a strong, honest, genuine "Yes," backed by willingness to give all in sincere endeavor to prove the word by the life.

Self-Expression in Religion



Photograph by Th. Wilfred.

By Edgar B. Gordon

PSYCHOLOGISTS tell us that every emotion which we experience has some outward manifestation. The expression on the human face is a constant reflection of an inner state of mind. Through the power of speech we give expression to concrete feelings and ideas, and through gesticulation and a multitude of bodily movements, we are constantly conveying to the world our inner moods and mental processes. Human life is largely a thing of emotions. Some one has said that it is feeling rather than reason that moves people to great achievements.

Considering the importance of the emotions and their relation to human life, it is indeed strange that in our educational system so little attention has been paid to their training. Under the old academic regime, book knowledge and a training of the intellect were practically the only things which received consideration. Later on the training of the hand for vocational activities received attention and it is only during the past decade that the feelings, the emotions, and the heart sentiments have received any constructive educational development or direction.

Importance of Music

In religious education this has also been true. Those things which contribute to the expression of religious emotions have received but little attention. Music, for example, has too frequently been regarded, particularly in the Protestant Church, as a desirable device for lending variety and entertainment features to religious service. Hymns are chosen which have no particular bearing upon the theme of the day and which contribute nothing of spiritual or inspirational value. A careful consideration of the place which music once filled in the Christian Church will give to it a new importance. From the very beginning of the Christian era music has been inseparably bound to the church. In fact it is to the church that credit is due for the development of musical art. Music of the pre-Christian era was of a cold and intellectual character quite different from that which was developed by the early Christians. It would seem that the very nature of Christianity, emphasizing as it does brotherly love and a humanity which previously was unknown, lent to music a sweetness and emotional equality that were entirely new. Music served from the very beginning as a means for expressing climaxes of spiritual longing and aspiration. With the development of church ritual in the early centuries of the Christian era, the form of service was distinctively dramatic in character. The early church fathers chose with rare insight the dramatic form as a means for visualizing and teaching the great spiritual truths. They recognized, perhaps unconsciously, that this method would succeed in reaching the people because of the inherent dramatic instinct possessed by all. Music in the Mass served as a means of heightening some of the great emotional points in the service.

With the coming of Protestantism much of this significance, with respect to the use of the arts, was lost. Wishing to rid worship of as much artificiality and form as possible the dramatic element was entirely eliminated, and what music was retained was of a rather meaningless character, in so far as it was related to the service.

The question which I wish to raise is, whether or not we may not examine the psychology of the early church fathers and utilize in new and effective ways some of the pedagogy which their instinct prompted them to use. If, for example, secular education has just discovered the wonderful potency of the dramatic method in teaching and the value of trained powers of self-expression, is it not possible for us who are interested in religious education to utilize the arts to the same end? If music has a place in worship, may it not be made to serve a more vital need? May it not be more carefully chosen and deliberately used to arouse in people spiritual aspirations, and as a means of religious self-expression? If the drama makes a universal secular appeal, may we not utilize it in teaching some of the great truths of Christianity?

Use of Dramatic Element

In our churches today we are quite willing to have pipe organs, orchestras, solo quartettes, and chorus choirs to contribute to the atmosphere of worship. There is nothing in the way of prejudice that prevents our utilizing the beautiful art of music in every conceivable way. I am firmly convinced that we have failed to utilize the resources of the drama in religious work to anything like the degree which we might have. We are still under the influence of our Puritan prejudices and neglecting to use what is probably the most potent means for the teaching of religious truths. The gradual growth of the educational principle of "learning by doing" has brought into play a larger measure of flexibility in classroom methods and has supplanted the former procedure of book study and recitation by a certain individual freedom, initiative, and laboratory method. In a large measure the dramatic method is employed in accomplishing these results. Children are encouraged to act out every lesson which has any dramatic possibilities. This is resulting in a larger attractiveness for the school and a more normal approach to the child mind.

I believe that there is a great and as yet untouched field for the use of this idea in Sunday-school work and in the church services. Last summer at the Madison Religious Day School the experiment was tried of taking a class of boys and girls and permitting them to dramatize some of the lessons which they studied. The very decided increase in interest which they manifested was a good indication of the value of the method. At a summer camp for children, conducted at Eliot, Maine, by Mr. Sidney Lanier, son of the famous poet, the dramatic method is employed solely in the religious training. Quite remarkable little dramas, based upon Biblical themes, are devised and presented by the children. At Evanston, Illinois, in connection with the First Congregational Church, a group of young people calling themselves "The Pilgrim Players" present religious plays. A portable stage has been constructed which can be set up in the main auditorium of the church, thus giving the players favorable conditions for work in their own church home. Most of these plays are devised by the young people themselves. It is needless to say that the interest of the community in the young players is very great. A similar experiment has been successfully carried on in connection with Pilgrim Congregational Church, Seattle, by Mrs. Robert F. Sandall. Groups of young people have presented Biblical, miracle, and allegorical plays to the great benefit of the congregation and community. Among the plays given are Ruth the Gleaner, Broken China (Missionary Play), The Good Samaritan (Armenian Benefit), and The Prodigal Son. Activities of this kind, coupled with those of a musical character, I feel sure are sufficiently extensive to hold the interest of all young people in the church.

At Special Church Festivals

Another phase of church activity in which the dramatic and musical gifts of the young people may be utilized is in the adequate and beautiful celebration of Thanksgiving, Christmas, and Easter. The usual observance of these occasions but rarely does credit to the participants, or justice, spiritually, to the event. Too frequently the Christmas entertainment is but a celebration based upon the pagan myth of Santa Claus, rather than a beautiful presentation of the Nativity of our Lord. There are many beautiful and yet simple Christmas plays and musical services which are available and make unnecessary the use of common plays and unworthy material. For example, a church or Sunday school that presents simply and beautifully that wonderful little play entitled "The Nativity," by Douglas Hyde, will contribute something of everlasting spiritual benefit to all who witness it. Again, the use of that lovely dramatization of the old Russian folk tale, "Why the Chimes Rang," by McFadden, will teach the spiritual significance of the Christmas time in a way never to be forgotten. Since coming to the University of Wisconsin I have been particularly interested in the development of some community expression of the Christmas time. Admitting the value of the various individual church and Sunday-school celebrations, I cannot conceive a Christian community being unwilling to unite in some additional community expression of the Christmas spirit. The Christmas time, it seems to me, provides the most ideal occasion for the uniting of people in the bonds of a common community spirit and understanding.

The Thanksgiving day—how commonplace and lacking in real significance is the usual celebration! As a general rule it consists of a perfunctorily attended Thanksgiving service in the morning, a big dinner, an athletic contest of some kind in the afternoon, concluding at night with a dance. What possibilities there are in the way of an adequate celebration utilizing the dramatic element! A Harvest Festival based upon the traditional customs of perhaps the old English Harvest Home, emphasizing not only the spirit of thankfulness for the physical things, but also bringing out the spiritual idea that "he who eats the bread of life must share it." The Thanksgiving time takes on a new significance too, when it becomes an occasion for recalling to memory the names of those who have left something to the world—the harvest of intellectual life, if you please. The preparation for such an occasion can become the worthy undertaking of a young people's society for weeks in advance.

The resources of pageantry, too, are at the disposal of churches who are seeking means for unifying religious thought. An interesting example of this was afforded recently by the production of the great pageant in connection with the Centenary celebration of the Methodist Episcopal Church and the Methodist Episcopal Church, South, at Columbus, Ohio. "The Wayfarer," a pageant of the Kingdom, was presented by 1,000 stage participants, a stage chorus of 100 voices, a seated chorus of 1,500 voices, and a symphony orchestra of 75 pieces. This wonderful religious drama was recently produced upon an even larger scale, under the auspices of the Interchurch World Movement, in New York city. It is indeed a significant fact that as conservative a church body as the Methodists should resort to the dramatic method in vividly portraying the great spiritual lessons of the war. Another recent occurrence of interest was the Broadway production by Mr. Stuart Walker of the "Book of Job." This production, which was almost a literal rendition of that book from the Bible, ran for a period of weeks in New York, and was witnessed by thousands of people many of whom no doubt had no other spiritual influence in their lives.

(Continued on page 48)

New Moral and Spiritual Values for the New Farmer

By Arthur E. Holt

WE are searching for new moral motives for a new industrial order. We have been told that unless men pursue their work with religious fervor and zeal the modern industrial order will collapse. In other words, modern industry is in search of a new morale. We are looking then for new religious motives for the modern world of production, or, in the words of our title, "new moral and spiritual values for the new farmer."

The New Farmer in His New World

Let us glance then at the new farmer in his new world. He has moved from the old world of family production for neighborhood consumption to a world of specialized production for world-wide consumption. His old world was simple; his new world is complex. Some one has thus facetiously described a Kansas farmer in his new world:

"He rises in the morning at the call of the Connecticut alarm clock. Eats a breakfast of Kansas City bacon, cooked on a Detroit stove. Hitches up a Missouri mule to a Moline plow, and goes out to plow a field covered by a Massachusetts mortgage and fertilized with Connecticut seaweed. Comes in at night and reads a newspaper published in Chicago, says a prayer written in Jerusalem, goes to bed on a Grand Rapids bed, only to be kept awake by the barking of a Kansas dog, which is the only article on the place still answering to the description of home production for neighborhood consumption." The situation here humorously described is merely the suggestion of the fact that the farmer now buys and sells in a world-wide market and must find his place in this enlarged world or fall by the wayside.

This shift which has come in the farmer's situation has sometimes been called the "industrial revolution." It has affected different rural populations in different ways. Those which have been vigorous enough to rise to the demands of the new order have prospered. Many others have fulfilled the promise, "From him that hath not, even that which he hath shall be taken away." But we are assuming here that the farmer is going to rise to a new situation. What can he find in it which offers him the chance for spiritual and moral growth?

Cooperating with God

The new farmer has a chance in a new way to realize a cooperative life with God. The old farmer accepted the frost and the drought as visitations from God. The new farmer takes his smudge pot, goes out to his orchard and fights off the frost, or he builds an irrigation ditch and carries the water now following the line of least resistance down the river upon the plain and causes the desert to blossom as a rose. Something has happened to our theology. The farmer is not living in a finished world. He is living in a world in which he is challenged to cooperate with God in producing a better world. He knows the laws of plant culture and soil restoration. He can take the sand prairies of Louisiana and turn them into rice fields worth $200 an acre. He can take the cactus on the plains and produce a fodder for live stock, available when everything else has perished from the drought. Here is a new religious experience demanding a new theological explanation, available for the new farmer.

Production on the farm is no longer a matter of private concern. It is a matter of public concern and a world-wide service. The farmer does not need to go far afield to discover opportunities for social service. A hungry world is at his door crying for bread. He can tie the flag to his plow and feel that he is serving the nation while he makes a living for himself and for his family. The world is hungry and he gives it bread, and he may be conscious of his participation in a divine service.

Cooperating With His Fellow

The new farmer cannot take his place in the world without cooperating with his fellow. As an individual he is powerless. The projection of his products on the world market can be accomplished only through cooperative effort. There is chance here for the realization of the moral values of comradeship in a great task. All the glory of team work is his. He has a chance to know what it is to be loyal. He can feel himself a part of something larger than himself. The strength of his group can be his. He can build his life into something which is larger than himself, yet of which he is a part. Many men find in this their nearest approach to a religious feeling. In the great cooperative movements of Ireland and Denmark a new religious experience is being created.

The new farmer can find a new intellectual joy in scientific agriculture. He has left forever the rule-of-thumb method in farming. He is no longer the slave of rules and formulas. He understands fundamental principles and has the joy of creative activity. I once heard a practical, scientific farmer talk to a group of boys on the subject, "How to Make Corn Growing Interesting." His thesis was that whatever you do just as a matter of custom is monotonous, but that is interesting in which you invest purpose, will power, and intelligence. He held those boys spellbound for an hour while he described to them the simple processes of seed selection, soil preparation, planting, cultivating and harvesting. It was like introducing them to the inner secrets of the moral law. They had witnessed the working of God in the world and man's chance to cooperate with him. Rural education is literally remaking the farmer's vocation. It is something in which he has an intellectual interest as keen as the vocations of law, medicine, and the ministry.

Serving Community and Nation

The new farmer has a new community interest. His community is more tangible and more controllable than the city community. He can play a larger part in its upbuilding. If community building is just another way of stating Jesus' command, "Seek ye the kingdom of God," we have here a spiritual opportunity of the first importance. The farmer can serve his nation and his God by making his community worthy the full loyalty of every one who holds residence in it, because it offers to them a chance to enjoy the abiding satisfactions of life, such as home-life, economic opportunity, wholesome pleasure, religious and educational advantages. The farmer who seeks these things is working with others who are building the kingdom of God on earth.

Question of Importance to Educators

We have not exaggerated nor overstated the moral and spiritual values which are open in a new world of production and which come as a reward for those who seek them. But we have not yet arrived at the question of real importance to us as educators. How can we train the rising generation to seek for these values and to be inspired by them? To be explicit, then, let us suppose that we have a class of young people in the open country and a teacher who wants to develop in them the new motives for their new world. How can this teacher approach the matter? Let us take up these motives one by one.

Let us suppose that the teacher wishes to teach the pupil the opportunities which the farmer has for cooperation with God. Let the teacher take one of the great nature Psalms like the 104th, or one of the great nature parables of Jesus, or the story

of creation and show the way the creative activity of God is the expression of his very nature. Then let the teacher show man's opportunity to cooperate with God in all the productive activities of farm life which are so apparent to all.

It may be that the thought uppermost is the idea of production as a social service. Then let the teacher follow a load of wheat to the market, to the mill, to the great distributing centers and finally across the ocean to some hungry nation. Let the teacher explain how sacred is the whole process and how free it should be from the grasping efforts of those who would serve only themselves and see in it just a chance to get rich.

A Community Platform

It may be that the lesson to be taught has to do with the principles of cooperation in team work for a common service. All the activities of boys' clubs and girls' clubs afford an opportunity to teach the lessons of team play, which ought to be the very best kind of preparation for cooperative living in the new world of industry.

When it comes to the matter of training the young people for community service, why should not each class write a community platform in which they will incorporate the planks which would promote community progress? In all these ways we as leaders may make religious and moral education interesting and light up the common world of industry with the holy light which comes from the throne of God.

As the farm girl and boy think of furnishing the world with bread, there ought to enter into their souls something which approximates the sentiment so beautifully expressed by Charles Wagner in the following paragraph:

"By the bread that Christ broke one evening in the sign of redeeming sacrifice and everlasting communion, we can say that wheat entered into its apotheosis. Nothing that concerns it is indifferent to us. What poetry in its sowing! In the black furrows to which laborious hands are confiding the bread of the morrow. . . . From the day that it comes out of the earth to the last day of the October sun, throughout the long sleep of winter, the awakening in the spring, to the harvest in August, our anxious attention follows the evolution of the green blade, destined to become the nourishment of men. . . . In July the fields look like gold, and when the wind blows and rustles the stalks together, we seem already to hear the grain running into the bushel measures. The blade sings if it is fine weather, but if the horizon darkens a shiver runs through the stalks as in the heart of the peasant. At last is the harvest, the barn, the threshers. Then come the grinding in the mill and the kneading by the bakers and housewives. The bread is on the table. Before eating it, think that it is the fruit of the labor of men and the Son of God. Take it in gratitude and fraternal love. Do not suffer a crumb of it to be lost. Break it willingly with those who have none. As the wind blows, as the fountain gushes, as the morning brightens, so wheat grows for all."

Sunday School Teacher Training In a State Normal School

IN the spring of 1918 Joseph E. Avent, Professor of Education and Director of Training Schools in the State Normal School, East Radford, Va., began to plan definitely for courses in Sunday-school teacher-training in that institution. He took the courses prescribed or recommended by the Methodist, Missionary Baptist, Christian, Presbyterian and Lutheran denominations, composing about ninety-nine per cent of the student body there, studied and compared them. He found that a large number of topics were common, so much so that it seemed feasible to effect a harmonization of these courses for use in an interdenominational class. He did this. He submitted the arrangement to the Sunday School Boards of these five denominations and their approval of it was given. These Boards also agreed to award complete diplomas to the students of their denominations who might complete this harmonized course.

The new course in Sunday-school teacher-training was available for the first time in the fall of 1918. It was administered in the following way: Being a volunteer course in a State institution, it was open to any students who cared to take it. Credit was offered to students needing the credit. They purchased the books of their own denominations. Methodist students procured Methodist books, Baptist students Baptist books, etc. Lessons were assigned by topics. For example, when dealing with the unit or "The Pupil"—twelve lessons—every student read that portion of her book dealing with "The Pupil," etc., for the other units of the course. As some of the units contained topics not in the texts of other denominations, these topics were also taken up. Thus students actually got hold of material from other denominational texts. In this and other ways the texts were mutually supplementary. Every student got a broader, richer knowledge by virtue of the materials and discussions of the courses of other denominations.

In this school nearly all students are preparing to be teachers. Professor Avent holds to the idea that, as they are training to be good public-school teachers, they should also train to be good Sunday-school teachers at the same time. His desire is that the girls may go back home to be efficient Sunday-school workers for their own denominations.

The aim is to train public-school teachers to be good Sunday-school teachers. There is no proper divorcement of religious education from other education; and the public-school teacher who leaves off the religious side of education has committed an unpardonable folly.

The reader may desire to know how the work of the first year came out. The students studied the lessons assigned, had recitations and discussions, and took the regular examination, as in other courses, except that the examinations come at the completion of each of the twelve units. It is a three-hour-a-week course for forty-eight weeks.

The diplomas were awarded in the auditorium of the Radford Normal School on the occasion of the commencement sermon. Thirty-two young women were graduates in this first class. Each received her own denomination's complete diploma. Baptist girls received complete Blue Seal diplomas, awarded by the Baptist Sunday School Board; Methodist girls received the complete Gold Seal diplomas from the Methodist Sunday School Board; and the same for Lutheran, Church of Disciples, and Presbyterian Sunday School Boards.

This year the plan continues. This means the better training of educational leaders in many communities. The State Normal School at Radford is to be commended for initiating such an admirable plan for the training of Sunday-school workers.

Why Train for Service?

1. THE Master pinned his faith to trained workers and trained them himself.

2. The finest of the fine arts is character molding; only those who are determined to acquire skill should attempt it.

3. Training is a time saver. The trained worker can accomplish more in one hour than the untrained can in three.

4. The reward is inestimable—the joy of seeing young lives grow strong and Christlike, knowing that God has used you as the instrument for this—the greatest of achievements.

Europe at War with Liquor

The Sunday schools of America did their part in preparing the way for National Prohibition through the creation of intelligent public opinion in favor of this reform. In like manner the Sunday-school forces of the world may aid in bringing about World Prohibition. Accurate information is the first essential. For this reason the accompanying facts concerning the present situation in Europe, contained in this article, should be given to the young people and adults in all our schools. The author, Professor Carré, speaks from personal intimate knowledge of the situation.—The Editors.

By Henry Beach Carré

THE early spring of 1918 was a dark hour for the Allies. It was at that time that the Great Bertha hurled her first shell on the art center of the world. At the same moment there began the first of the series of disastrous German drives, which, starting in the north of France, swept month by month in huge waves southward. America had been in the war nearly a year, but had not yet sent many men to the firing line, yet every red-blooded American knew that if the Western Front could hold out till the Yanks got "over there," the cause of freedom was safe.

It was at this juncture that, in response to a call from the Y. M. C. A., I went to do my bit to help as an American director in the Foyer du Soldat, to support the line of horizon blue that for nearly four years had kept pan-Germanism from sweeping over the world.

Another World Menace

When the armistice was four months old and pan-Germanism had lain that length of time beneath the sod, with no likelihood of a resurrection, I decided to look around in order to see how Europe's account stood with another world menace —Pan-Alcoholism. This work took me into England, Scotland, Ireland, Norway, Sweden, Finland, Esthonia, Holland, Belgium, France, and Switzerland.

The Mistake of the Poilu and Tommy Atkins

During my service with the French army I had heard the poilu whiling away the weary hours of the long-drawn-out war singing the glories of "Pinard"—his wartime pet name for *Vin Ordinaire.* I later found Tommy Atkins telling his people at home that rum won the war. But I learned that both the poilu and Tommy Atkins were mistaken; neither "Pinard" nor rum won the war.

The only alcoholic beverage that has any claim whatever to that honor is champagne, for it was largely to this sparkling elixir, which the Germans found in the caves near Rheims and Epernay, that the French owed their deliverance at the first battle of the Marne. Having imbibed too freely of this highly intoxicating liquor, the Boches forgot about Paris for a while, and when they came to, the drive to the French capital had to be abandoned and the long and fateful retreat began. The mastery of the situation had passed to the sober French.

If the devil must have his due, champagne should have the credit it deserves in winning the World's War. But it is after all a credit with reservations, the kind of credit that belongs to mustard gas, which is a poison and therefore a good ingredient to introduce into the vitals of an enemy and by the same token a good ingredient to keep out of one's own system. Champagne helped to win the war for France to the extent to which the French let it alone and to the extent to which the Germans consumed it.

Liquor on the Skids

The simple truth is that the war put liquor on the skids all the way from Vladivostok westward to San Francisco. It has been headed for the scrap heap from the moment the Germans began to pulverize the fortifications of Liege and Namur. The throne of King Alcohol tottered in unison with the throne of the Hohenzollerns. Both of them belonged to a by-gone age and should long ago have become the property of the antiquarian. The absolutism of King Alcohol has proved to be longer-lived than that of the House of Brandenburg, but the signs all point to a destruction of it which will be as complete as that which overtook the absolutism of the King of Prussia.

Efficiency Versus Alcohol

When the full measure of the World's War was taken and it was realized that every ounce of energy and every pound of foodstuff would have to be conserved and used in order to see the conflict through, efficiency became the magic word, and everything that contributed to efficiency had to be fostered, while everything that hindered it had to be discarded.

Inasmuch as efficiency and strong drink have nothing in common, belligerents and neutrals alike began, in rapid succession, to strike at alcohol as the enemy of efficiency. The Czar prohibited the traffic in vodka. The French prohibited the traffic in absinthe, as well as the sale of distilled liquors to soldiers, women, and minors, while at the same time they permitted the traffic in wines and beers. In the British Isles, Ireland excepted, the hours of sale of all intoxicants were shortened and the quantity of beer which was permitted to be manufactured was cut down. Germany reduced the alcoholic content of beer. Norway prohibited the traffic in distilled liquors and in wines of high alcoholic content. Finland adopted prohibition, permitting only a two per cent beer. Belgium prohibited the traffic in distilled liquors, while permitting the manufacture and sale of wines and beers. The United States adopted complete prohibition, and Canada followed closely the lead of her neighbor.

Profiting by the War

The partial or total prohibition of the liquor traffic through war-time measures proved so beneficial that most countries conserved the gains made and did not revert to pre-war conditions. Before the fall of the Russian monarchy, the Chancellor of the Exchequer declared that Russia at war and under prohibition was better off than Russia at peace and under liquor. The Prime Minister of Great Britain promised a few weeks ago that the government would establish a permanent control system, similar to that which obtained during the war. M. Clémenceau, in an historic address, delivered a short while ago at Strasburg, declared that France must put an end to alcoholism. A few weeks later President Poincaré declared in favor of the same thing. On December 13 the Prime Minister of Italy urged his people to adopt prohibition as a food-conservation measure, pointing them to the example of the United States. Norway retained her war-time prohibition by an overwhelming majority when the question was submitted to a vote of the people. Despite the threat that the government of Finland would change the prohibition law into a measure of control and regulation, the prohibition went into effect on schedule time, June 1, 1919. The people of the United States were so well pleased with the results of war-time prohibition that Congress declined to follow the suggestion of President Wilson to repeal it, and passed over his veto the Volstead Law enforcement bill, whose object was to make effective both wartime and constitutional prohibition.

Preparatory Propaganda

One cannot but be curious as to what led to this general legislation against alcohol by the governments of Europe. That such a social phenomenon could occur without

a preliminary stage of popular education is not likely. Whence came this universal condemnation of beverage alcohol? Did it spring up from the ground, a full harvest without an antecedent period of seed sowing and cultivation, or did it fall from heaven, complete and perfect, like the statue of Diana of Ephesus? The American public has been repeatedly assured in the past that Europe was well satisfied with her whisky, wine and beer and had no disposition to depart from the traditions of the fathers, and moreover, that the American prohibition legislation was an outgrowth of an obsolete puritanism, an unwarranted and unjustifiable anachronism, the falling out of step with the countries of advanced culture and enlightenment.

The truth of the matter is that the war-time legislation against intoxicants, which was adopted by the governments of Europe in the hour of their supreme need, rested upon a prohibition propaganda that began from forty to sixty years ago. Most Americans who have been fighting the liquor traffic at home during these decades have had so much to do in their own country that they have not taken the time to acquaint themselves with what the rest of the world was doing to put an end to alcoholism. They imagined that the sector they were fighting on was the whole battle front, but now that they have gone over the top and the smoke of battle has cleared somewhat, they are discovering that the American victory over the liquor traffic was but the advance of one sector of a battle line which extends around the world. Not only in America, but also in Europe, Asia, Africa and the islands of the sea, war against the liquor traffic has been declared. The temperance forces are lined up, fighting hard, confident of victory, and determined never to surrender. It was the heroic work of these militant forces for two generations that prepared the minds of the people and of the lawmakers for the legislation which the war conditions precipitated.

European Anti-Alcoholic Congresses

In January, 1910, nearly five years before the Czar prohibited the sale of vodka, an anti-alcoholic conference was held in Russia, "under the auspices of a committee which had been studying the subject for eleven years, and which had published its findings in a stately row of volumes. One hundred and thirty-eight lectures were given, and the exhibition on its statistical side is reported to have been the most complete ever gotten together."

In 1912 a Congress Against Beer Alcoholism was held in Dutch Limburg. In the same year the Third Italian Anti-Alcoholic Congress was held. In March, 1913, the First German Congress for the Alcoholic-free Education of the Youth was held in Berlin. Similar congresses were held in Belgium, England and other countries.

The Intellectuals Against Alcohol

The anti-alcoholic movement on the continent of Europe dates its beginnings from the 80's, but in the British Isles and Scandinavia the movement is older. A marked characteristic of the European movement, especially on the continent, is that it took its start in scientific circles. Its spokesmen were physicians, university professors, specialists in nerve diseases and criminology.

Prior to the war eight hundred German physicians and professors, representing the medical profession, issued a public declaration in which they said, "It (alcohol) is a poison and no longer classed with foods. . . . Drinking customs bring degeneracy, poverty, sickness, vice, crime, madness and death. . . ."

Prior to the war M. Georges Clémenceau wrote an introductory essay to a scientific work on alcohol by M. Louis Jacquet and used these words: "The indictment against alcohol has long since been drawn. The sentence has been pronounced with such sharpness and so loudly in all the territories of civilization and savagery that it is unnecessary to reopen discussion concerning the results of experiences so dearly paid for. . . . All men of good will, without distinction of party, should unite in a common effort for the relief of the country threatened at so many points and at one time."

Volumes could be filled with such utterances as the foregoing from leaders of thought throughout Europe. M. Clémenceau in the words, "The indictment against alcohol has long since been drawn," is not advancing a new theory or treading cautiously on uncertain ground. He is summarizing the thinking of the scientific world. In Europe, therefore, as well as in America, before the war intoxicating liquors had been tried and condemned at the bar of science and human experience. The execution of sentence was delayed because the political influence of those financially interested in the convicted criminal, the liquor traffic, tied the hands of the executioners—the law-making bodies, in the respective countries.

European Prohibition Possible

Just as the war-time legislation against liquor, which was in reality partial prohibition, was made possible in the several countries of Europe because of the preparatory work of the temperance propaganda, so the complete and permanent prohibition of the liquor traffic can be effected if the propaganda already begun is continued and made more extensive through the enlargement and strengthening of the organizations which have carried it on. Their chief handicap is the lack of adequate financial resources.

If American philanthropy can extend to them a helping hand in the form of financial aid, a tidal wave of public sentiment will soon sweep over Europe, engulfing the liquor traffic there as it has done in this country.

More loyal and consecrated champions of any cause cannot be found than may be found in Europe among the advocates of temperance and prohibition. I know a Catholic priest in France who is as enthusiastic over the fight on liquor as Neal Dow ever was. He has to work in a very circumscribed area and in a very cautious way, under such conditions as would discourage many. A few hundred dollars a year would look to him like a huge sum when added to his meager resources, and would enable him to do a work of far-reaching significance.

I know a brilliant young lawyer in France, who, upon the threshold of his professional career, stands ready, because of his desire to see a saloonless France, to devote the major part if not all of his time to the temperance cause. An attractive speaker and gifted publicist, he is already proclaiming through various journals and in public conferences the gospel of temperance and prohibition to his beloved country.

I know a school teacher, a natural scientist, a writer of text-books, who for twenty years has instructed large numbers of the school children of France in the evil effects of alcohol on the human organism. If he did not follow the precise trail blazed out by Mary Hunt in introducing compulsory temperance instruction in the state schools, he blazed a way of his own with a zeal and enthusiasm no less intense than that which characterized her, and the results which he has obtained will tell in the elections of France some day, as the result of Mary Hunt's labors are felt at the American ballot box today. His method for reaching the school children of France with the facts about alcohol as they pertain to the human body is to conduct an essay-writing contest for which he offers prizes.

He happens to be the foster father of the young lawyer referred to above, and no real father ever took a prouder interest in the achievements of a real son than does this school teacher in the consuming zeal of his foster son. At the present time he is at work on a plan by which he hopes to do for the students of the lycées and of the universities what he has been doing for the pupils of the elementary schools. If a few American Sunday schools should see fit to express their interest in world-wide prohibition by sending him a contribution, it would put a new spirit into his work.

While I was in Paris, a Belgian who is giving his life to temperance and evangelistic work, told me that he had to do much of his traveling afoot, and that if he only had a motorcycle, or even a bicycle, it would be exceedingly valuable to him.

I attended a convention, composed of representatives from France and Belgium,

(Continued on page 46)

The Child at Play[1]

By Luther A. Weigle

Why Do Children Play?

BECAUSE they are sinful, our Puritan forebears would have answered, who viewed their restless activity as evidence of innate depravity. Horace Bushnell disposed of that answer, and set practical theology upon a truer path, when he insisted that the instinct of play is a divine appointment, and even went on to assert the kinship of the spirit of play to that of religion.

"There is a reason for the play state of childhood which respects the moral and religious well-being of mankind, and makes it important that we should have our first chapter of life in this key. Play is the symbol and interpreter of liberty, that is, Christian liberty; and no one could ever sufficiently conceive the state of free impulse and the joy there is in it, save by means of this unconstrained, always pleasurable activity that we call the play of children. Play wants no motive but play; and so true goodness, when it is ripe in the soul and is become a complete inspiration there, will ask no motive but to be good. Therefore God has purposely set the beginning of the natural life in a mood that foreshadows the last and highest chapter of immortal character." [2]

What is this but another way of putting what Jesus said? "Except ye become as little children, ye shall not enter into the kingdom of heaven."

Leaving theology, and turning to psychology, we find almost as much difference between older and newer views concerning the function of play in the life of children.

(1) The traditional theory, suggested by Schiller and formulated by Herbert Spencer, was that play is due to an overflow of *surplus energy*. The inferior animals, the theory runs, have neither time nor energy for play. They are unceasingly occupied with activities essential to the maintenance of life—search for food, escape from enemies, etc. But the higher animals, with more efficient faculties, are not so absorbed by the struggle for existence. They satisfy their wants more completely and more quickly; and so they have a certain amount of leisure when no craving appetite seeks some good to be obtained by serious activity, while at the same time superior nutrition has begotten within them an excess of energy. This energy overflows in play, which is, said Spencer, "an artificial exercise of powers which in default of their natural exercise become so ready to discharge that they relieve themselves by stimulated actions." Play is, in short, according to this theory, a sort of safety-valve.

Applied to the life of children, this theory means that they play because they are protected and provided for by their parents, not subject to economic pressure, well fed, and abounding in energy. The particular forms of playful activity into which this energy is directed as it overflows, are determined, Spencer held, by their imitation of what he called "real activities."

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Despite the measure of truth involved in it—which is that any one, child or adult, plays better when healthy, rested and vigorous than when ill or tired, and that imitation is one of the factors determining the forms of play—this theory is now generally regarded as superficial. It accounts for the obvious facts just mentioned, but is far from accounting for all of the facts, and does not get much below the surface.

It is not only when full of surplus energy that children play; they will play, too, when sick or tired, and will keep at it until they are exhausted. Again, by no means all of the forms of play, either of little animals or of children, can possibly be determined by their imitation of serious activities. There is an order in the development of the forms of play which children enjoy, which seems to be in part determined by inner, rather than by environmental conditions. And there are many play-activities which are clearly rooted, not in the child's imitation of older folk, but in his own maturing instincts and capacities.

(2) President Stanley Hall believes that play is a form of the child's *recapitulation* of the antecedent life of the race. He says:

"I regard play as the motor habits and spirit of the past of the race, persisting in the present, as rudimentary functions sometimes of and always akin to rudimentary organs. The best index and guide to the stated activities of adults in past ages is found in the instinctive, untaught and non-imitative plays of children which are the most spontaneous and exact expressions of their motor needs. The young grow up into the same forms of motor activity, as did generations that have long preceded them, only to a limited extent; and if the form of every human occupation were to change today, play would be unaffected save in some of its superficial imitative forms. It would develop the motor capacities, impulses, and fundamental forms of our past heritage, and the transformation of these into later acquired adult forms is progressively later. In play every mood and movement is instinct with heredity. Thus we rehearse the activities of our ancestors, back we know not how far, and repeat their life work in summative and adumbrated ways."[1]

This theory, as contrasted with Spencer's, is sound in its insistence that play is instinctive. Children play because there develop within them, each in its time, those natural tendencies to respond to given situations with activities of certain types, which were described in the last article of this series as their native human instincts and capacities.

In three respects, however, President Hall's theory is questionable; and these, unfortunately, are aspects of the theory which he urges strongly: (a) The evidence for the idea that children, in the development of these native tendencies, recapitulate the life of the race, and pass through play-stages which correspond in order to the culture-epochs of human history, is now seen to be so meager, and the exceptions and counter-evidence loom so large, that the principle of recapitulation is deemed by most psychologists and teachers to possess little practical value, if indeed it must not be given up entirely. (b) He is overtrustful of "nature" as he sees it, and too much inclined to linger in the feeding and forming of "atavistic and rudimentary functions," "adumbrations" and "hereditary traits of savagery." Professor Thorndike's position, as quoted in the last article of this series, is sounder; and those who care to go into the issue more fully will do well to read his criticism of Hall's theories in *The Original Nature of Man*, pp. 245–282. (c) President Hall believes that the play of childhood and youth is in part a cathartic, which operates through exercise to rid the system of undesirable tendencies—a dubious principle concerning which we know very little indeed and which runs counter to the law of habit, concerning which we know a great deal.

(3) Most psychologists today accept, in a broad sense, the view of Karl Groos, who sharply criticised Spencer's theory in his books on *The Play of Animals* and *The Play of Man*. Groos holds that play is instinctive, and that it constitutes a *preparation for life*, in that children, as well as young animals, practice in play the forms of activity which will later be of actual use to them in the real business of living.

This theory is true, if not too narrowly interpreted. Play is more than a preparation by practice for the specific activities of the modern world or for just those occupations which constitute the different businesses of folk in a world where industry is organized upon the present plan, which makes specialists and barterers of us all. Play is a preparation, rather,

[1] This is the sixth article in a series of studies for parents, teachers and pastors, based on an outline prepared by The International Lesson Committee and entitled *Hints on Child Training*.

[2] Horace Bushnell, *Christian Nurture*, p. 291 (1916 edition).

[1] G. S. Hall, *Youth*, p. 74.

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Free Play

for complete living. This is the great truth in President Hall's view, despite our dissent from some of the extreme doctrines in which he has clothed it. The point is well put by Seashore:

"Man has an instinct to do everything that he can do. The possession of capacity carries with it the tendency to use that capacity; with the possession of wings goes the tendency to fly, with the possession of the capacity for reflection goes the tendency to reason. Work and the necessities of life develop but a relatively small part of our instinctive resources. Groups of instinctive capacities would be lost were it not for the liberal education of play. It develops those racial traits which have not been called for by the spur of necessity. It elevates even as it levels. Our artificial life is narrow, specialized, and intensive, and this is indeed a condition for great achievements; but play develops the possible man, rather than the man of choice and condition. . . . The tendency in play is to fall back upon the elemental. Whatever artifices of war may be devised, fighting plays will always gravitate back toward the simple form of direct bodily contact, be it with fellow-men, beasts, or the forces of nature. It is not plausible to assume that boys climb trees and swim in response to survivals of these specific activities traceable to a distant arboreal or aquatic ancestry. Boys come into this world with limbs fitted for climbing and swimming; trees are common and inviting for climbing, and the water is a great 'temptation' to the boy. But the tree and the water challenge curiosity, bravery, and excitement."

(4) A point of view much like this of Seashore is set forth by Miss Lilla Appleton, in her *Comparative Study of the Play Activities of Adult Savages and Civilized Children*. She advances what she calls a "biological theory" of play, which regards it as dependent upon the structure of the body, and holds that the type of play-activity at any age is determined by the stage of development which the growing body has reached. "Is it not significant," she asks, "that whatever the type of play may be, it just keeps pace with the type of somatic growth? And does not the impulse to exercise these growing parts furnish all the explanation that is needed for the existence of the play activity?"

This theory is less one-sided than the rest and may serve as a basis upon which to sum them up. *Play is nature's impulse to self-development through exercise.* We grant to Spencer that play depends in part upon freedom from economic pressure; we learn from Hall that it is rooted in instinctive tendencies, and from Groos that it prepares one for the serious business of life; but we must understand these theories in terms of the growing powers of the child. There is no such thing, most likely, as a special instinct of play or a special set of play-instincts. Play is a general tendency of all the instincts and capacities. As these gradually ripen they seek exercise and through exercise are developed. Play is thus the principal instrument of the child's development; it is the impulse which nature has implanted within the child, to educate himself.

The Development of Play

The forms of play change as the child grows older, and new instincts and capacities mature. In general, the development of play may be described as being (a) from plays enlisting the senses and muscles only to those involving the imagination and intellectual powers; (b) from plays that are individual merely to those that are social in the sense both of being competitive and cooperative; (c) from plays that are primarily instinctive in their origin to plays that are imitative and traceable to suggestions of the environment; (d) from plays that are simple, free and unregulated, to those that are more complex and defined by rules.

There are no clearly separated periods in the development of the child's play interests. Like his physical and mental growth this development is continuous; yet in a broad way the following stages may be distinguished.

(1) *The stage of discovery.* The child's earliest play is of the senses and muscles simply. He is engaged in discovering the world about him, trying out his powers, and acquiring muscular coordination and ability to handle his little body.

(2) *The imitative stage.* Imitative and dramatic play begins in the third year, and continues throughout childhood, reaching its culmination at eight or nine, and after that gradually yielding place to other interests. We never wholly lose our love of make-believe.

(3) *The constructive stage.* The constructive stage begins as soon as a child can pile blocks together to make a tower or house. It continues throughout the whole of childhood and youth, taking on new forms as new abilities develop, and as the environment suggests new things to make and affords new materials.

(4) *The competitive stage.* At about seven the motive of competition begins to determine the child's play. He becomes concerned with the objective results of his activity and wants to make or do things better than some one else. The interest in games develops rapidly.

(5) *The team-play stage.* At about ten or eleven children begin to get interested in games that call for team-play, where the competition is between groups instead of between individuals, and the best player is he who can fit best into a system of team work. Games of this sort predominate throughout adolescence.

Materials of Play

To play well is a child's real business in the world. It is his work; it is the thing that he ought to do, to develop himself for complete, happy, useful living. The sensible father and mother will delight therefore to furnish to their children the opportunity and the materials for wholesome, educative play. If they can by any means afford it they will take the children to the country in the summer. Whether they can afford such a vacation or not, they will take frequent excursions with the children into the woods or open fields or city parks. They will set apart a room in the home to be the children's play-room; or if they have not space to do that, they will give over to the children a closet or cupboard in

Imitative Play

which to store their possessions. And they will furnish such toys and play materials as will enlist their interest and exercise their developing powers.

Children's toys should be play-things in the literal sense of that term, that is, they should be materials for play, rather than for amusement. Play is active, amusement passive. When we play we engage in the activity ourselves. When we are amused we watch somebody else. Children want to play rather than to be amused, and they should be given such toys and play materials as lend themselves to their own activity, rather than elaborate contrivances which they can only watch and wonder at. Many a father has experienced the disappointment of buying some elaborate mechanical contrivance which gave little real enjoyment save to himself as he set it up, for a boy who soon lost interest in it because he could do nothing with it. The simple toys are best, especially for the younger children. Games had better be kept for later childhood.

Materials that lend themselves to construction are of the highest value from very early childhood up, beginning with the baby's blocks, and continuing through sets of "structural steel" to electric motors and home-made wireless outfits. A toy that most children enjoy even at two years is a set of color-cubes, enameled red, white, blue and yellow on four sides respectively, with a combination of red and white on the fifth, and blue and yellow on the sixth. The set lends itself to the making of fascinating color designs, and for two or three years children are eager to play with it, learning, not only color-discrimination, but form and symmetry as well.

In her interesting and sensible book on *Self-Reliance*, which ought to be read by every city parent, Mrs. Dorothy Canfield Fisher has a chapter on the importance of raw materials. She says:

"If we are to train our children to self-help, . . . we must try steadily, throughout the child's earlier life, to steep him in an atmosphere colored throughout with energetic purposeful action. It is not enough to insist upon a few tasks performed. Nothing is enough which depends upon our presence, upon the presence of any adult. The influence at work must be ever-present; the child must be surrounded, not by commands and exhortations to do things for himself, but by irresistible *temptations* to do things for himself, temptations which even the naturally slothful or sluggish cannot resist. There is no better ally in this campaign than raw materials, and no more insidious foe than the cheap and easily secured finished products of our modern industrial civilization. The presence of raw materials stimulates the creative instinct, the noblest and most fertile of all human impulses, and the presence of finished products stimulates the ignoble instinct for personal possession, one of the most futile of human instincts. . . . Of course, one bait will not do for all fish, and the parent who goes angling in his children's natures for the instinct to self-help must have as large and varied a set of resources as the most completely equipped fly-fisherman. What will tempt a young child to creating something for himself will leave an older one untouched; and what will move one temperament to effort will mean nothing to another. Carpenter's tools are excellent things, but one would not go far in offering them to a little girl with a passion for dolls."[1]

Every boy ought to have a work-bench and a set of carpenter's tools, just as every girl ought to have the materials for the making and dressing of dolls. In his study of *The Constructive Interests of Children*, Dr. E. B. Kent found that fifty-five per cent of the things that the boys of two schools had made during the year previous were from wood, and only six per cent from cloth, while fifty-two per cent of the things the girls had made were of cloth, and three per cent from wood. The interests of the boys ran largely to boats, traps and homes for animals, and mills and other things that would go. The girls made various things connected with dolls, and a number of more or less useful gifts.

It is well to remember Mrs. Fisher's counsel not to buy "sets" of imitation tools, but to give to the boy rather a few real tools, to keep them sharp, and to help him acquire responsibility for caring for them. It is important, too, to give him good wood to work with, smooth, soft and lending itself easily to his first endeavors to make something worth while. Many a boy is discouraged by having nothing but rough boards, knocked-off boxes, upon which to exercise his budding ambitions as a carpenter.

We should bear in mind too that children stand in need of ideas, quite as much as of materials. They should, it is true, be left to themselves with opportunity to work out their own problems and to exercise their own initiative. But they have had comparatively little experience, and they need suggestions as to possible things to make or do. The toys and tools and raw materials furnished them should be such as lend themselves to the imagination; and the father and mother should have enough imagination of their own to help kindle that of the child.

Amusements

We have already seen the difference between amusement and play. Children ought to play. Should they be furnished amusements? The common amusements with regard to which parents sooner or later face this question are such as concerts, plays, moving pictures, athletic games, parties and picnics. Many of these are good. They present to the child new experiences, they lead him out into larger social relations. They present ideals, and rouse within him a glow of appreciation. But at the same time these amusements have certain limitations, even confront him with dangers. They are passive rather than active, and never can develop the life as play does. They take the child away from the home for his pleasure, and create within him an appetite for more amusement. They are almost everywhere commercialized. We buy our amusements from men whose chief concern is to furnish what will sell, and who pander therefore to average tastes or lower. The wise parent will do his best to choose carefully the amusements to which he will take his children It is best, moreover, not to begin too soon, or to create too early within the child an appetite which in all too many folk, in these days, is becoming insatiable. It is a good rule to stop and ask ourselves when we think of taking a little child to some show or public spectacle, whether it is really his enjoyment that we are seeking, or our own enjoyment as we watch his reaction to the novel stimulus. The customary gibe about men hunting a child to take to the circus has all too much truth beneath it.

The amusement concerning which the parents of today face the most insistent questions is the motion-picture show. It has the virtue of cheapness, of a possibly rich educative value, widening experience, presenting ideals and engaging the natural human interest in life and action. Yet the "movie" possesses in a peculiar degree all the dangers above mentioned. The child who spends his time at the movies is missing either active play or sleep, and is tiring his eyes and fatiguing his body. He is finding his pleasure outside the home, and is developing an appetite which may soon stand in the way of better things. Even when he purposes to see a good film, moreover, he is almost sure to have his little mind stultified, if not actually defiled, by some accompanying bad or poor product of an industry highly commercialized, and not yet fully in possession of its own ideals. The best counsel is not to let children begin to go to the movies too soon; not to let them go too often; not to let them go alone; and to see to it in so far as we can that they go only to films worth seeing. The agencies are multiplying, fortunately, through which reliable information is available to parents, as to the character of the films that are being offered.

The child should be afforded some amusements as he grows older. But the best rule is to have him get these as a member of the family group. Parents ought to share their children's amusements and let the children share their own; they ought to bring their amusements into the home when possible, and when they must go elsewhere for them, go as a family. The centrifugal tendencies of modern amusements—each member of the family to his own—should be resisted. Parents and children should, so far as it may be possible in a world like ours now is, play together, work together, and be amused together.

For Investigation and Discussion

1. Discuss the theories of play presented in the text. 51, 57, 58, 59, 60, 64.

2. What are the evidences for the instinctive character of children's play? 37, 51, 57, 58.

3. Why may not Groos' theory be too narrowly interpreted?

4. Give examples of children's play belonging to each of the stages distinguished.

5. Describe some good toys, play materials and games for children, both boys and girls, at various ages. 24, 50, 62, 63, 65.

6. Why is it a good thing for children, if possible, to spend their summers in the country?

(Continued on page 48)

[1] D. C. Fisher, *Self-Reliance*, pp. 55, 57.

Emphasizing Habits and Attitudes of Christian Citizenship

By Josephine L. Baldwin

THE purpose of the Sunday school is to bring influences to bear upon the pupil which will impel him to form the habits of thought and action and the attitudes toward life that are necessary if one is to bear well his part in the life of the community and be a power for good in the world. How may the leaders in a school of religion know when this purpose is being accomplished in the case of individual pupils? It is evident that to gain this end knowledge must be imparted, and in estimating the progress that the pupils are making some account must be taken of the information acquired and the store of facts accumulated. But the highest proficiency here would not indicate that the goal had been reached. It would only show that a single process out of many required for the accomplishment of the life aim was being carried on in a satisfactory way. It is so easy to examine a child on the facts he has committed to memory that many Sunday schools in times past have fallen into the way of estimating the progress of their pupils entirely on the basis of such tests. In that case the informational ideal has completely obscured the larger educational ideal. The only true test of what a child has learned is whether he is translating it into action. He may know the story of the Good Samaritan by heart, but that knowledge will be of little or no value unless it actuates him to be a genuine neighbor to all whom he can help.

There are certain duties that arise in the path of every child when he is enrolled as a member of a Sunday school, just as every relationship in life carries with it greater or less obligations. If he is to make the most of the opportunities which the Sunday school affords and play well his part as a member of his group, he should be present every Sunday, as otherwise he cannot have the benefit that comes from class instruction or the inspiration of the worship and fellowship. It is necessary that he be prompt both for his own sake and for the sake of others. One of the ways in which he may express love for God is through unselfish gifts for God's work in the world, and so the offering becomes both a privilege and a duty. There are lessons to be studied in which the Bible must be used, home work is required, and pupils are expected to attend the service of the church of which the Sunday school is a part. These are some of the ways in which the child shows by his conduct in relation to the school what his rating is as a Sunday-school pupil. They are types of action which may be easily seen and accurately tabulated. At the present time they are used more widely than any other tests in estimating the child's standing.

This is a step in advance of the memoriter tests because it takes some note of conduct leading to the formation of desirable habits. It is still utterly inadequate since it touches only the Sunday-school and church life of the pupil, which constitutes one tenth of one per cent of his waking hours, if we except the limited time that it is necessary for him to spend upon his home work. But this test would give no true indication of the pupil's progress in Christian character even if he had no other responsibilities than those related to the Sunday school and church, for it does not include many of the most significant of the habits and attitudes which are there fostered and expressed. It does not even touch the great world outside where the lessons taught in the Sunday school must find their largest expression and exert the most powerful influence upon character.

The upbuilding of Christian character is a continuous life-long process. It can never be said to be complete at any stage. This is the reason why memoriter tests and the doing of certain mechanical acts seem so incongruous when placed side by side with the great purpose of religious education. Under either of these tests it is possible for the pupil to attain perfection. What then is he to do? He has reached the highest standard set by the school as the ideal. What incentive has he for further effort?

There has been a great deal of dissatisfaction with these and with other methods that have been in use for marking and giving public recognition to the pupils on their standing in Sunday school. The reason why changes have not been made long ago is that it is difficult to ascertain and tabulate the progress of the pupil in manifesting the fruit of the Spirit. It is easy to know whether he comes to Sunday school on time and has his offering and Bible with him. A glance at the work book shows whether he has done his home work and the quality of the work can be easily estimated. But it is more difficult to tell whether he is losing or gaining in moral courage, trustworthiness and reverence; and yet the teacher must know such facts as these, or he cannot estimate the progress of the pupil in Christian living.

Recently there has been a decided movement toward credits and standards more consistent with the high aim of religious education. The pace of the movement was accelerated by the successful use in the Horace Mann School, New York city, of a plan by which reports can be made to the parents of the progress of the children not simply in the formal studies of the curriculum, but in the habits and attitudes of good citizenship. When the plan was inaugurated it was seen that if teachers were to estimate fairly the progress of the children a standard must be prepared consisting of a list of the desirable habits and attitudes and a just estimate of their relative importance. In the preparation of this standard the cooperation of over seventy judges was secured. These included teachers and supervisors in kindergarten, elementary, secondary and religious education, specialists in other fields, and parents.

The lists,[1] which are very suggestive, with the evaluation of each item were printed in the January, 1919, number of the *Teachers College Record*, published by Teachers College, Columbia University, New York city. Quotations from these lists are made in the chart on page 35, with the permission of Teachers College.

The following points are significant: "The items have been worded for the most part in such a way as to emphasize the formation of desirable responses rather than the inhibition of undesirable ones. The aim has been to choose those habits and attitudes that are of social significance and to stress the necessity for each one to work for the well-being of the group rather than for personal ends.

This is the report card for the parents:

I. Studies

1. Above average.
2. Below average.
3. That show particular improvement.
4. In which the child apparently is not working to the best of ability.

II. Habits and Attitudes Desirable for Good Citizenship

1. Which are unusually well developed.
2. Which need careful training.
3. In which improvement has been marked.[2]

Attention is called to two features of this report. "The child must strive to improve in some element of conduct each quarter in order to have it noted on the next report card that is sent home. The rating of the various habits and attitudes according to

(Continued on page 35)

[1] *A Scale for Measuring Habits of Good Citizenship*, by Siegried M. Upton and Clara F. Chassell.
[2] For a Sunday School report card worked out on this plan see *Junior Worker and Work*, by J. L. Baldwin, p. 90.

International Congregational Council Fourth Decennial Meeting

Celebrating the Pilgrim Tercentenary

Boston, Massachusetts, U. S. A., June 29–July 6, 1920

THE far-reaching movement which began at Plymouth Rock three centuries ago is to be celebrated by Congregationalists of the world in a great International Council to be held in Boston, June 29 to July 6, 1920. Four hundred delegates, chosen by national bodies in the United States, Great Britain, Canada, South Africa, Australasia and mission lands, will constitute the nucleus of the meeting. A great body of delegates, chosen by the 12,000 Congregational churches of the world, will be enrolled as corresponding members. For eight days this great and representative assembly will review the past, face the present, and prepare for the future.

The Place of Meeting

Mechanics' Hall, Boston, on Huntington Avenue, two blocks from Copley Square, has been engaged as the meeting place of the Council. It easily seats over 4,500 persons and when crowded holds 2,000 more. The basement will be used as a cafeteria. On the second floor adjoining the auditorium there is more than a half acre of floor space which will be used for exhibits, rest rooms and all the thousand and one things needed by a convention. Near at hand are a dozen hotels and as many churches.

The Program

The central topics of the Council are determined by ten commission reports which are now in preparation on the following subjects, each of which will be treated from both the English and American points of view:

Congregationalism and Spiritual Ideals.
Congregationalism and Its Polity.
Congregationalism and Liberty
Congregationalism and Theology.
Congregationalism and Education.
Congregationalism and Its Young People.
Congregationalism and Missions.
Congregationalism and the Social Order.
Congregationalism and Unity.
Congregationalism and International Relations.

These reports will not be read but will be printed in advance of the meeting and mailed to all delegates. Around these central themes with widely ramifying branches the proceedings from day to day will move. Some of the sessions will be sectional in nature, the Council breaking up into groups for the detailed consideration of important themes. On the second evening of the series the Council sermon will be preached by Dr. J. D. Jones of Bournemouth, England, and after the sermon the communion of the Lord's Supper will be observed. This will undoubtedly be the largest body of Congregationalists which has ever joined in this observance.

Dr. J. D. Jones

Special Features

Sunday, July 4, comes in the very heart of the sessions. Two great mass meetings are planned. One will be a memorial for the men who gave their lives in the Great War. In the evening there will be a patriotic service, its scope being broadened as demanded by an international occasion.

A stereopticon and moving picture equipment will be continuously in the service of the Council and will be used not only to reinforce the themes under discussion but also to carry the Pilgrim message out into various parts of the city during the entire period.

The Fisk Quartette will render their impressive Negro melodies. Particular attention will be given to the music of the Council throughout and the singing of the successive days will be so planned as to show the development of the hymnody of the three centuries behind us. The daily devotional period will be the half hour from 10:30 to 11 and will consist in part of a specially prepared liturgical service.

Excursions

The Temple Tours, Little Building, Boston, will have charge of a special train for those coming to the Council from the West. It will also arrange special trips from Boston to points of interest immediately after the council. The local Committee of Arrangements (Arthur H. Wellman, chairman; Rev. Fletcher D. Parker, secretary), will arrange for the entire Council to go to Plymouth and will provide opportunity to visit other historic spots in the neighborhood of Boston.

Exhibits

One of the most interesting and instructive features of the Council will be an elaborate exhibit of Congregational history, life and current activity. This will be displayed in one of the spacious halls of the Mechanics' Building, adjoining the auditorium, and will well repay extended study. Here will be gathered material from all lands in which Congregationalism has a foothold, showing what our churches have done and are doing, and illustrating the changing forms and methods during our three hundred years' history. It will be a demonstration of denominational progress and accomplishment which ought to stimulate us to still greater achievements.

Every Congregational church should elect one or more delegates at once and report their names to the Council executive office in New York, in order that they may receive bulletins and other information from time to time as the plans develop. For any desired information about the Council, address: International Congregational Council, 289 Fourth Avenue, New York.

A reading church is an informed church.
An informed church is an interested church.
An interested church is an active church.
An active church is a serving church.
A serving church is a Christian church.
Therefore be informed in order to be an active, serving Christian.

Personality Plus

Four Essentials in Religious Education

By Orville A. Petty

IN 1914 it became evident that Germany had been Prussianized and not Christianized; her system of religious education had led toward the Kaiser and not toward Christ! In 1916 America announced herself to be self-careful and commercialized; her conscience was crippled and Calvary obscured! In 1919, having put her hand to the plow only two years before, America turns back to greed and strife with symptoms of unfitness for the democracy of God. Having fallen out of bed during the night a little girl explained by saying, "I guess that I went to sleep too near the place I got in." "Lord God of Hosts, be with us yet, Lest we forget, Lest we forget." Brethren, it is only by better religious education that we can make America safe for democracy and servant of the world.

I believe that America will be more deeply affected by the recent international earthquake than any other nation sharing the tragedy. Only prophetic leadership can determine what youth—I mean America—self-discovered but not self-mastered, will do and become. Across the world today, Christianity is more in flux than at any time since Pentecost. The reconstruction of Christianity is due; and will arrive and *win* only if we "carry on" religious education vitalized and at its best.

In this discussion let us recognize that pulpit, parents and church-school leaders share in a common task. Essentially, education is not a deposit but a development which begins at birth and should continue through *life*. Religious education is not a pious and optional addenda to our public school system, even though additional facts must be learned, and cannot succeed if restricted to one place, one hour and one day! Primarily, religious education is a process of orientation which interprets the relation and meaning of facts wherever learned, effects the nobler appraisal of values, tangible and intangible, classifies objectives and inspires the supreme loyalties of spiritual sonship and spiritual brotherhood. The *whole* child *lives* at home, *goes* to public school, *stops* at Sunday school for a time and is *sent* to church—sometimes! The pupil who is studying geometry in the public school should learn at the feet of parent, church-school leader and pastor that "God geometrizes." If he is studying investment and interest he should be led to see that persons precede property and that even gold gets its genuine value from the achievement of the Golden Rule. If he is learning geography he should realize that Germany is a state of mind and that oceans are gateways to good-will and service. If he wrestles with language we must cause him to know that all races understand the language of love and that they will speak it if he leads! Child-life is a unit. The child-world is an inseparable whole. Complete education is a unitary process, issuing, through the integration and cooperation of all agencies, in full-orbed individuals, socialized so as to function in Christian unity.

Against this background let me set before you four essentials in religious education.

I. The priority of personality.

In the development of childhood persons are the dominant factors in environment. The personality of the teacher is more important than the architecture over his head or the textbook in his hand. It is still true that a real teacher and one pupil constitute a school even though both sit on the same log under the sky. Buildings, apparatus and texts have too often received more attention than the selection and training of elective leadership. We have tithed ecclesiastical plants and have omitted the weightier matters of personality. We need classrooms, and organization and selected materials of instruction—these are valuable—but seek ye first the Great Teacher's divine madness and his pedagogy and all these things will arrive. To discover and develop dependable alluring pacemakers, *this* is success. Many small churches, especially rural churches, pity themselves in the fields of religious education and surrender, because they lack material accessories such as city churches can build and buy. Friends, in the words of the prophet, "Go tell them they are *men!*" Out from these plain meeting houses have come our patriots, our statesmen, our prophets of fire! Persons were not overshadowed by property. Lack of apparatus gave personality an open field. The temptation was less to substitute materials for men.

Furthermore, parents must be added to the *teaching* force in the reconstruction of religious education; although the most important factors, they are most neglected and most neglectful today. The next great step in religious education is the enlistment of the home; here the child *lives*, and persons are primary. We grade our church schools because God has graded our children. The child is determinative. He is to be taught and not the text. The stimulation and direction of his impulses constitute our task. What *he is* and should *become* are our concern. *His life*, not *our lesson*, is the objective. Facts are agents of reaction in the interest of resolution.

Quite recently a New England minister discovered two comets unnoticed at the great well-equipped observatories. With modest apparatus he won—because he was *awake* and had a will! The English physicist who has made some of the most important discoveries concerning the laws of ocean currents, did not equip himself with dreadnaught, or submarine, or hydroplane. He stirred a tub of water with a stick! In most of our churches there are sticks enough to make quite a stir. Take hold! Personality counts and controls. Religious education is first of all a problem in personality.

II. The note of authority.

Jesus taught as one having authority *inside* and not as the religious teachers of today. The *must* of the indwelling God should flame in a teacher's eyes and vibrate on his tongue. The teacher's soul must throb with the note of reality. In an age of transition and readjustment in the realm of religion the need of passionate conviction, of experiential certainty and of divine vitality is multiplied. Too often a teacher's loyalty is characterized by "low visibility." Too many talk *about* a God who *was*, and who *did*, and fail to exemplify the God of today who *does* inspire! In place of the waning of external authority of a literature we must put the valid authority of *life*. In place of cheap indifference, scientific reserve and safe neutrality, we must put prophetic leadership, that of pioneers, of heretics like Elijah, Jeremiah, Jesus, Paul, Savonarola, Luther! and—name the next!

In democracy at its best—that is, in the spiritual brotherhood of Christianity—authority cannot be imposed. It is inspired. Authority obtains in democracy, in Christianity, when the vision and love of one who knows and cares is approved. A teacher's authority will be in proportion

to the faith he exemplifies, the meaning of facts he is able to personalize, the truth he becomes and the service done!

Fathers and brethren, Christian values can be expanded and conserved only on condition that Christian leadership regains validity!

III. The achievement of life

As teacher, pastor, or parent approaches childhood, children must hear him say in the deep undertones of his soul—"I am come to you that ye may have *life* more abundantly."

As the world recoils from the shock of war continents rock in revolution. These are strenuous days. As the struggle grows in intensity "objectives" must be more clearly defined. The goal of teaching must be more clearly seen. It is an hour to think and dare! Reach for life! Is it not true, many times, that teachers talk about a Brother they never met, about a gospel they have never heard, about a faith they have not known, about a religion they do not understand, about a life they cannot live—alone? Haze and fog envelop reality. This story has come to me: Orders were received by a commander. He read them to his officers who encircled him. Turning to a prominent religious leader present he said to him, "The fight is on. If you know, tell us something about God. Tomorrow we meet." Are you surprised when he tells us that for a moment his tongue stuck to the roof of his mouth?

We see dimly and forget. We fought for ideals, yet luxury, display and greed increase. The great war came from wrong ideas of success. What is it to succeed in a Christian way? Millions went overseas to fight for liberty, justice, democracy and peace. Yet how many understand these phases of life and will be fighting for them after armistice day? How many leaders have thought and lived deeply enough to find, even, that liberty is a social achievement; justice a symphony where each in his separate sphere is in tune and on time true to the score; that democracy is a system of faith and faithfulness, and peace the success of good will in home, industry, commerce and diplomacy? "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

A black stevedore at Bordeaux complained that he was tired of the war. My friend from Mississippi recognized him and said, "Did you not stand on a box in Plainville a few months ago, and urge everyone to go overseas and over-the-top?" "Yes," he replied, "but I sure ovah-spoke meself." Have we professed a life which, as we begin to understand, we are not big enough to *live!* I repeat, we must attempt the achievement of *life* in and by religious education. It must begin with *you.* Leaders must *live!* This raises a question of an adequate *dynamic.*

IV. Devotion born of vision and of love.

Greater love hath no man than this, that a teacher lay down his life for the child. On the front a new scale of values occupied even the margins of consciousness. Devotion rose to the level of vicarious sacrifice. Consciously and half-consciously men identified themselves with Christ. "We shall be like him" when "we shall see him as he is!"

The devotion of our patriotism yesterday must be carried into our religious education of today. The only hope of peace is the spirit awakened in war! To achieve the democracy of God we must see its glory with selfless eyes and learn to love its growing citizens with a heart of fire. We must fling our lives into our cause with the devotion, heroism and sacrifice of those forever overseas. Religious leaders whose souls leap with vision will understand in love and "carry on."

A British dispatch rider faced his "solo" down the road where the air was wild with the hiss of shells, and as he started forward he whispered under his breath, "O Lord, I don't care about myself, but help me carry the message through for the sake of the Empire!". Victor Hugo said, "It is nothing to die, but it is terrible not to live!" In religious reconstruction "*you* are the Sacrifice; *you* are the Pentecost."

V. Its progress.

"When the Standard version of the Bible appeared the popular verdict threatened to throw it out of court. But in spite of the strong prejudice of people against it, it has made greater inroads upon the use of the authorized version in these last eighteen years than the King James revision made upon the Genevan version in half of the seventeenth century. Year by year it has gained in favor until now it is said that over 75 per cent of all the denominational Sunday-school periodicals in the United States have adopted it. The Northern Presbyterian editors claim to use it almost entirely, but the Southern Presbyterians will probably use the King James for a good while yet, though their leading seminary adopts the Standard version. Perhaps they wish to be conspicuous as the last to try the new. But we might offer them the advice of the old jingle which ran:

"In words, as fashions, the same rule will hold,"

adapting it to read:

In Bible versions this wise rule will hold:
Count them fantastic if too new or old;
Be not the first by whom the new are tried,
Nor yet the last to lay the old aside!

They may decline this counsel. But the advocate who won the case for the plaintiff three centuries ago will now betray him. He is a ruthless advocate, mowing down the irreconcilables, and thus in the end providing a favorable judge and jury—an advocate whom the wise will recognize, as we render his name: Cythe de Thyme!"

The Place of Missions in Religious Education

By Herbert Wright Gates

RELIGIOUS education has been defined from the Christian viewpoint as "the introduction of control into experience in terms of Jesus Christ." This means a program of experience in which the learner is brought to face various situations and problems, either imaginary and ideal through reading and study, or actual situations arising in daily life; and is led, through the responses he makes in thought and action, to acquire those feelings, attitudes of mind and modes of behavior that are Christlike, kind, brotherly, helpful, that he may take his rightful place in a Christian society which includes all men everywhere, all children of a common Father and equally objects of his love and consideration. Control is exercised both by teacher and pupil: by the teacher in selecting and arranging situations tending to call forth the desired responses, and by the pupil in the increasing mastery of his own conduct and eventually of the situations themselves.

Missions have been defined as "not necessarily membership in a society, or board, or the giving of money, or the going out to a foreign land, but something behind all of this—a power in the life of the individual Christian, an attitude toward the world and its needs; in short, the spirit of Christ, one sent with a message, embodying in himself the meaning of that message."

Participation in the missionary enterprise, through study and service, is therefore synonymous with Christian education. It constitutes the experience in which and by means of which we introduce the desired control. It may also help toward a clearer analysis and a more practical control of the educative process to point out two important elements therein and their mutual relationship.

From the standpoint of the learner these are impression and expression. From the standpoint of the teacher they are instruction and training. Through hearing, read-

ing, or witnessing of the needs of others and of the helpful deeds of Christian men and women, the child becomes aware of situations which appeal to his best impulses and of personal ideals worthy of emulation. The vital stimulus of such impressions will be in proportion to their vividness and reality. These elements of impression and expression are not sharply distinct but closely blended, and they react one upon the other. The impression gives rise to the expression and every expressive act makes more clear, deep and abiding the original impulse.

With this understanding, consider the value of missions as an experience in religious education.

As Material for Study

1. In the Bible—Missionary material is not only to be found in the literature of modern missions. The Bible gives us the inspiration of the missionary spirit and the beginnings of missionary history. The story of the creation has the world-wide vision. Cain stands as a classic instance of violating the brotherly spirit. The call to Abraham was that he might become a blessing to all the families of earth. So the tale is developed of a steadily outreaching mission to all mankind committed to God's chosen people. The prophets caught a clearer glimpse of the divine purpose. Jonah is a missionary story full of human interest and appeal. All this comes to its fullest revelation in Jesus, and then begins the record of missionary enterprise under Paul and the other apostles. Unless we know the missionary material in the Bible and can find here the missionary impulse we simply do not know how to teach the Bible.

2. In Missionary Literature—The Bible thus gives us the origins of Christian missions, but the river of life which there takes its rise has flowed on with ever-broadening volume through all of human life and history. The spirit that called to Abraham and inspired the prophets, the spirit that, so clearly personified in Jesus, vitalized the early disciples, is the same spirit that breathes in the lives of Livingstone, Carey, Judson and Paton and hundreds more of the present time. The story of many a church in India or Japan or China presents the same apostolic features as those of Antioch or Macedonia. By including this material with the biblical we accomplish several important results.

(a) We add variety, a stimulus to interest, and multiply the contacts for spiritual impression and the situations calling for sympathy and helpfulness.

(b) We increase the sense of reality by using material more nearly within the range of the pupil's experience. The example of biblical heroes is too often discounted in the mind of youth by a feeling of remoteness and other-worldliness which does not apply in the case of men and women of whom he has often heard and whom possibly he has even seen.

(c) This interest and feeling of reality react favorably upon the Bible study. When we establish the proper unity between the pupil's thought of the biblical prophet and apostle and of the modern follower of Jesus we have gone far toward making the Bible more real and strengthening its appeal to the twentieth-century conscience.

As Material for Worship

One of the great values of worship is its appeal to the emotions, the manner in which it stirs those deep and abiding feelings that are the sources of Christian motive. Such states of feeling also react upon our thinking. So Dr. Hugh Hartshorne says: "Within the experience of worship, as in the ordinary experience of fellowship with friends, the individual is often in a mood which makes it easy for certain mental changes to occur. . . . Ideas and ideals are mediated in worship. Worship must serve for instruction as well as training in order to be effective." This instructional element reacts upon the emotional, gives definiteness and direction to impulse and saves sentiment from degenerating into sentimentality.

The literature of missions is full of such material. The fine old missionary hymns and the newer hymns of social brotherhood breathe the very atmosphere of sacrificial devotion. Stories of human need stimulate feelings of sympathy and service, and the examples of missionary heroes and heroines stir the impulse to go and do likewise. The use of missionary material in worship helps to translate into the terms of human life and conduct the ideals of love and loyalty to God, as did He who said: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." The fact that such material includes all races and nations helps to lead us along the paths of imagination and faith unto the uttermost parts of the earth and beyond these—to God.

As Material for Training

It is a central point in our idea of education that character development comes only through action. We become kind by being kindly, we are made generous by giving, we develop into useful members of society by being of service.

The whole missionary enterprise is made up of such expressive activity. It is the spirit of Christ at work. In each act of giving, provided the gift carries with it something of one's self, in every act of service on the part of an individual or a group, we find the expression of Christian impulse through which Christian character comes into being.

As a Socializing Influence

No one who understands the message of Jesus can rest content with a purely individualistic gospel. Individuality has no meaning except in relation to other individuals. No man liveth unto himself alone and a selfish salvation is a contradiction of terms.

Both in its appeal and in its program missions is an influence that makes for social fellowship. The strongest impulses to missionary service come not from the feeling of patronizing pity, but from brotherly sympathy. It is not by accident that *Everyland* has adopted the sub-title, "A Magazine of World Friendship for Girls and Boys," but because its editors know that the surest foundation for missionary interest and endeavor will be laid in such a conscious relationship. Here we find one of the best standards for testing the value of missionary stories for children. Do they emphasize differences or likenesses? Do they call for gifts of condescension to an inferior, or the brotherly sharing of life's good things in mutual sympathy and helpfulness?

The program of missions, by its magnitude and complexity, absolutely demands cooperative effort. No one man, no single church, no denomination alone can accomplish the task. It is significant that our missionary leaders have been so active in promoting interdenominational comity and fellowship. It is the challenge of world tasks that has given rise to the greatest interdenominational movement of history.

So in each local school we find this same influence. The needs of missions are too great to be met by one pupil. They call for the associated effort of classes or departments or of the whole school and church. Thus the joy of helpfulness is heightened by fellowship in worthy endeavor and the individual is led into the brotherhood of man.

The Graded Appeal of Missions

The missionary spirit takes root in the instinct of helpfulness. Missionary training must begin here with the little child, cultivating that instinct and helping it to find expression in simple, kindly acts close at home. As the child grows and enters into the larger circle of social relationships the opportunities for service multiply and reach farther out.

When the boy or girl passes beyond the more self-centered stage and joins with others in teams and clubs and various group activities, he begins to appreciate the value of organization and cooperation. By the time he has reached the period of youth he should have a clear understanding of the nature, scope and main objectives of his church organization and of its great missionary societies. All this will help to prepare him better for the mature considerations of adult life and for an appreciation of the missionary enterprise, its relation to the advance of civilization and of the kingdom of God. Such training will

(Continued on page 34)

P.

Understanding the Farmer's Problems

Some Pertinent Facts for the City Dweller and What the Church School Can Do to Meet a Serious Problem

By W. M. Jardine

AMERICAN cities have a rural foundation. Again and again in American history city populations have become oblivious of their rural dependence and have pursued their own interests without regard to rural welfare. Radicalism then breaks out in the open country and the city reads and believes articles written in the religious papers with a city bias and in the secular papers on "American Bolshevism in the Open Country." It should be the duty of city churches to keep the city mindful of the welfare of its rural population and thus deal with the foundation and source of radicalism in the open country. The outstanding need, in my judgment, is that the city people should gain a right knowledge of the farmer's economic situation, not for the sake of the farmer primarily, but for their own ultimate welfare and that of our national existence. It ought to be the duty of the church which has a large city constituency to perform this service to society.

Get Acquainted With Him While He Still Smiles

When town and city people think of the cost of living they think in terms of $2 wheat, 80-cent butter, and 70-cent eggs, rather than in terms of $15 shoes, $75 suits, and $20 hats. Laboring classes demand increased wages and in the same breath reduced prices of foodstuffs, not taking into account that increased wages in the industries has its reflection in the increased cost of farm labor and farm supplies which go into the production of foodstuffs, and that the farmer must have increased prices for his products if he is to remain in the business. In fixing the wages of labor in the industries by commissions, boards of arbitration and similar bodies, the increased cost of living is always taken into account. In the salaries of office workers, employers endeavor to make them commensurate with living costs. In demanding better remuneration for teachers and other professional workers we base our claims on the increased cost of living. But in demanding cheaper foodstuffs, the public is inclined to ignore the fact that increased costs have struck the farmer with all the force they have any other group.

Take the case of wheat. When the guaranteed price of $2 was fixed on wheat, farmers were in a position where, if left alone, they would have received not less than $3 a bushel. A fixed price of $2 meant a tax of $1 per bushel, taken direct from the farmer for every bushel of wheat he grew. Two dollars for wheat was just about double the price farmers had been receiving, whereas in producing wheat farmers paid oftentimes more than double the old rate of farm wages and in many cases more than twice the price of harvesting machinery when wheat was worth $1 a bushel.

The law of supply and demand operates more fully in the case of agricultural products, such as butter, eggs, and milk, than any other commodities, and city people cannot hope to have these things at reduced prices if the present prices in all other lines continue. The price of wheat, butter, eggs, and milk cannot come down unless farmers can get their labor and farm supplies at less cost.

City people must learn that the farmer is not responsible for the present high cost of living. Do city people know that the net cost of producing a bushel of wheat of the 1918 crop in Kansas, as shown by a study on 300 farms in twelve counties, ranged from $1.47 to $5.48, and that in five counties the cost was more than $2 a bushel?

How many city people realize that of the 15 cents which they pay for a loaf of bread the farmer who grew the wheat received 4½? And that of the $29.10 which the consumers pay for the bread made from a barrel of flour the farmer receives $9.06?

When city people object to the price they pay for milk, do they realize that the farmers get less than half of what they pay for it? When a farmer receives 8.5 cents a quart for milk at the farm, he is working for less than 30 cents an hour. He would be better off to sell his hay and grain at market prices and dispose of his cows.

Do town people realize that farmers help to pay the expensive delivery systems which city groceries maintain, yet receive none whatever of the benefit? That is to say, the city dweller orders his groceries and receives them at his door without stirring out of his house. The farmer must leave his work and drive to town for his sugar and flour and coffee and must pay exactly the same price for them as the town resident pays.

Do city people realize that even at 15 cents for a loaf of bread, 80 cents for a pound of butter, and 70 cents for a dozen eggs, they are getting more real value for their money than they do when they pay $15 for a pair of shoes, $75 for a suit of clothes, and $3.50 for a pair of ordinary kid gloves? or in the increased prices which they pay for building material, for furniture, for plumbing?

Do city people know these facts? They ought to know them because they are very vital to them. The attitude of the public and the press and the effort being made to reduce the price of farm products are having their effect in curtailing production. The acreage planted to wheat in the United States last fall was 38,000,000 acres instead of 50,000,000 acres planted a year ago. The area planted to rye is 2,000,000 acres less than a year ago. In Kansas the number of beef cattle is 12 per cent less than on March 1, and only about 76 per cent of the usual number of cattle are being grain fattened this winter. The swine industry is at its lowest ebb since the early 80's, the number on the farms now being 25 per cent less than on March 1. The spring pig crop will be reduced by 24 per cent. These conditions in live stock are doubtless reflected in other States.

City People Lack Information

City people are honest in their views; they are simply uninformed. The papers they read are owned and published by men primarily concerned with the industries

(Continued on page 34)

The Superintendent's Guide to the April Lessons

The Graded Courses

Age	Course	TITLES	FIRST WEEK LESSON 27 APRIL 4	SECOND WEEK LESSON 28 APRIL 11	THIRD WEEK LESSON 29 APRIL 18	FOURTH WEEK LESSON 30 APRIL 25	Departmental Groups Plan 1	Departmental Groups Plan 2
4	BEGINNERS	The Little Child and the Heavenly Father Part 3	THEME: **God's Care of Life** TITLE: Jesus and the Heavenly Home. MATERIAL: John 14. 1–3; Rev. 21. 1–4, 21; 22. 1–5.	THEME: **Our Part in the Care of Flowers and Birds** The Garden of Eden. Gen. 1. 27, 28b, 29; 2. 8–10a, 15.	THEME: **Our Part in the Care of Flowers and Birds** Helping to Care for God's Birds. Psa. 8. 6, 8a; 50. 11a; 148. 10; Matt. 10. 29; Song of Solomon 2. 12.	THEME: **Duty of Loving Obedience** The Story of Adam and Eve. Gen. 2. 16, 17; 3. 1–6, 8–23.	BEGINNERS	BEGINNERS
5	BEGINNERS	The Little Child and the Heavenly Father Part 7	LESSON 79 THEME: **God's Gift of Life** TITLE: Jesus and the Heavenly Home. MATERIAL: John 14. 1–3; Rev. 21. 1–4, 21; 22. 1–5.	LESSON 80 THEME: **God's Gift of the Wind, Sun, and Rain** The Wind a Helper. Gen. 8. 1; Exod. 14. 21; Num. 11. 31; Psa. 135. 7b; 78. 26; 147. 18b; 104. 4a.	LESSON 81 THEME: **God's Gift of the Wind, Sun, and Rain** The Sun a Helper. Gen. 1. 16; 2 Sam. 23. 4; Psa. 74. 16; Eccl. 1. 3; Psa. 19. 1–6.	LESSON 82 THEME: **God's Gift of the Wind, Sun, and Rain** The Rain a Helper. Joel 2. 23c; Deut. 28. 12a; Job 5. 10; 36. 27, 28; 38. 37, 38; Psa. 65. 9, 10; Lev. 26. 4; Isa. 44. 14d; Psa. 147. 7, 8.		
6	I	Bible Stories for the Sunday School and Home Part 3	LESSON 27 THEME: **Speaking to God in Prayer** TITLE: Ezra's Prayer for Help on a Journey. MATERIAL: Ezra 7; 8. 15a, 21–34.	LESSON 28 THEME: **Speaking to God in Prayer** Hannah's Prayer and Its Answer. 1 Sam. 1. 9–13a, b, 17–20.	LESSON 29 THEME: **God Speaking to a Child** The Child Samuel in God's House. 1 Sam. 1; 2. 18, 19, 26; 3.	LESSON 30 THEME: **Worshiping God** Building a House for God's Worship. 1 Chron. 29; 2 Chron., chs. 2 to 5 (selected verses).	PRIMARY	PRIMARY
7	II	Bible Stories for the Sunday School and Home Part 3	THEME: **The Loving Care of Jesus** TITLE: Jesus Dying and Living Again. MATERIAL: Mark 15. 1, 25, 37, 43–47; 16. 1–8.	THEME: **The Loving Care of Jesus** The Walk to Emmaus. Luke 24. 13–35.	THEME: **The Loving Care of Jesus** Jesus Going to the Heavenly Home. John 14. 1–3; Luke 24. 50–53; Mark 16. 19; Acts 1. 9.	THEME: **The Loving Care of Jesus** REVIEW Review of the stories of Lessons 12 to 29.		
8	III	Bible Stories for the Sunday School and Home Part 3	THEME: **Jesus Revealing the Father's Love** TITLE: The Resurrection Day. MATERIAL: Mark 16. 1–7; John 20. 11–18; Matt. 28. 5–10; Luke 24. 13–31, 34–40; 1 Cor. 15. 5.	THEME: **Jesus Revealing the Father's Love** Jesus Returns to the Father. Matt. 28. 16–20; Luke 24. 50–53; Acts 1. 3, 9–14.	THEME: **Jesus Revealing the Father's Love** REVIEW. Selected stories and memory verses from Lessons 15 to 28.	THEME: **Two Messengers of Jesus Doing God's Will** Peter the Fisherman. Luke 5. 1–11; Matt. 14. 22–33.		
9	IV	Stories from the Olden Time Part 3	THEME: **Stories of Moses and His Times** TITLE: The Early Life of Moses. MATERIAL: Gen. 22. 16–18; 26. 3, 4; 28. 13, 14; Exod. 1. 1 to 2. 15, 24.	THEME: **Stories of Moses and His Times** The Burning Bush at Horeb. Exod. 2. 16–25; 3. 1–14; 4. 10–23.	THEME: **Stories of Moses and His Times** Moses and Aaron Before Pharaoh. Exod. 4. 27 to 6. 1; 6. 28 to 9. 35.	THEME: **Stories of Moses and His Times** The Passover Night. Exod. 10. 1 to 12. 36.		JUNIOR
10	V	Hero Stories Part 3	THEME: **Stories of Heroic Followers of Jesus** TITLE: The Ascension of Jesus (Followers Commissioned). MATERIAL: Luke 24. 44–53; Acts 1. 1–14.	THEME: **Stories of Heroic Followers of Jesus** The First Christian Sermon. Acts 2. 1–47.	THEME: **Stories of Heroic Followers of Jesus** The Courage of Peter and John. Acts 3. 1 to 4. 31.	THEME: **Stories of Heroic Followers of Jesus** Stephen, the First Christian Martyr. Acts 6. 1 to 7. 60.	JUNIOR	
11	VI	Kingdom Stories Part 3	THEME: **Stories of the Kingdoms of Israel and Judah** TITLE: Elisha at Dothan. MATERIAL: 2 Kings 6. 8–23.	THEME: **Stories of the Kingdoms of Israel and Judah** The Great Famine in Samaria. 2 Kings 6. 24 to 7. 20.	THEME: **Stories of the Kingdoms of Israel and Judah** Elisha's Last Message. 2 Kings 13. 14–25.	THEME: **Stories of the Kingdoms of Israel and Judah** The Downfall of the Kingdom of Israel. 2 Kings 17. 1–18; Hos. 14. 1–9.		
12	VII	Gospel Stories Part 3	THEME: **Missionary Stories** TITLE: The Formation of the First Bible Society: Mary Jones and Her Bible. MATERIAL: Psa. 19. 1–14; 23. 1–6; 119. 1–16, 101–106; Isa. 55. 10, 11; John 8. 31, 32.	THEME: **Missionary Stories** The Converting Power of the Gospel; Robert Moffat and Afrikaner. Psa. 37. 5; Isa. 1. 18; 45. 22; Ezek. 36. 25–27; Luke 4. 16–21; Rom. 6. 22, 23; 10. 9–13; 1 John 1. 9.	THEME: **Missionary Stories** The Supremacy of the Lord: Kapiolani Defies the Fire Goddess Pele. 1 Kings 18. 20–39; Psa. 46. 1–3; 95. 1–7; 124. 1–8; 139. 1–4, 7–12, 23, 24; Isa. 9. 2; 40. 12, 21–26.	THEME: **Missionary Stories** A Messenger of Peace: John Williams and His Good Ship. Isa. 44. 14–19; 52. 7; Matt. 5. 9; Luke 1. 77–79; John 3. 16; Acts 13. 1–5; Col. 3. 12–15; 1 Tim. 1. 15; 1 John 4. 19–21; 5. 1–5.		INTERMEDIATE
13	VIII	Leaders of Israel Part 3	THEME: **Leaders of Israel** TITLE: The Hebrews Among the Nations. MATERIAL: The books of Kings.	THEME: **Leaders of Israel** Faithfulness: Amos, the Herdsman Preacher. The book of Amos.	THEME: **Leaders of Israel** Self-Dedication: Isaiah, the Statesman Preacher. Isa. 1. 1–20; chaps. 5, 6, 7.	THEME: **Leaders of Israel** Confidence in God: Hezekiah, the King Who Trusted God. 2 Kings 18. 13–20; chap. 19; Isa. 36–39.	INTERMEDIATE	

NOTE.—Plan 1: When the Graded Lessons were first issued the yearly courses were grouped to correspond to this well-known classification of pupils, and the text books were marked in acccordance with this plan.

Plan 2: The departmental grouping by a series of three years to a department corresponds to the school grading where Junior High Schools have been organized and is now recommended by many denominations.

Care must be taken to select the Graded Course by age and titles, as indicated in the left column, rather than by department names.

B. P.

The Graded Courses—Continued

Age	Course	TITLES	FIRST WEEK LESSON 27 APRIL 4	SECOND WEEK LESSON 28 APRIL 11	THIRD WEEK LESSON 29 APRIL 18	FOURTH WEEK LESSON 30 APRIL 25	Departmental Groups Plan 1	Plan 2
14	IX	Christian Leaders Part 3	THEME: Later Christian Leaders TITLE: Jesus, the Leader of Men. MATERIAL: Mark 1. 17; 10. 35–45; Luke 5. 1–10; John 1. 35–51; 7. 45–52; Acts 26. 12–20; Rom. 1. 1–7, 14–16.	THEME: Later Christian Leaders Nineteen Centuries of Christian Leadership. Acts 10. 34, 35; 1 Peter.	THEME: Later Christian Leaders Fighting for the Faith. 1 Tim. 6. 12; Heb. 11. 1 to 12. 6; 1 Pet. 1. 3–9.	THEME: Later Christian Leaders Leadership through Surrender. Matt. 10. 5–10; 28. 16; Mark 1. 14–20; 10. 17–45; Luke 9. 23; Rom. 8. 31–35; 1 John 3. 1–6.	INTERMEDIATE	INTERMEDIATE
15	X	The Life of Christ Part 3	THEME: Jesus Facing Opposition and Death TITLE: Jesus' Vision of His Death. MATERIAL: Mark 8. 31 to 9. 13.	THEME: Jesus Facing Opposition and Death The Way of the Cross. Mark 8. 34–38; 9. 14–50.	THEME: Jesus Facing Opposition and Death Jesus and His Friends at Bethany. Luke 10. 38–42; John 11. 1–46.	THEME: Jesus Facing Opposition and Death Jesus Journeying toward Jerusalem. Matt. 19. 13 to 20. 28.		
16	XI	Christian Living Part 3	THEME: The Christian and the Church TITLE: The Church. MATERIAL: Matt. 16. 13–20; 18. 15–20; Acts 2. 14–42; 2. 43–45; 6. 1–7; 15. 1–35; 1 Tim. 3. 1–13; Eph. 1. 15–23; 5. 25–30; 1 Cor. 12. 12–31.	THEME: The Christian and the Church Membership in the Church. Acts 2. 36–47; Matt. 5. 13–16; John 17. 15–23; Rom., ch. 12; 2 Tim., ch. 2.	THEME: The Christian and the Church Christian Baptism. Mark 1. 1–11; Matt. 3. 13–17; Acts 8. 26–40; Rom. 6. 1–11; Gal. 3. 23–29; Matt. 10. 32, 33.	THEME: The Christian and the Church The Lord's Supper. Mark 14. 22–26; John 13. 1–20; 15. 1–10; Luke 22. 14–23; 1 Cor. 10. 17–34.		SENIOR
17	XII	The Problems of Youth in Social Life Part 3	THEME: The Problems of Youth in Social Life TITLE: The Social Significance of Youth. MATERIAL: Prov. 1. 7–19; Eccl. 11. 9 to 12. 1; Dan., ch. 1.	THEME: The Problems of Youth in Social Life Habit and Its Control Over Life. Jer. 13. 23; Prov. 22. 6; Matt. 7. 20–27; Luke 4. 16; Acts 3. 1.	THEME: The Problems of Youth in Social Life Honesty and Justice to Oneself. Prov. 3. 7; Psa. 24. 3, 4; Luke 6. 41. 42; Rom. 12. 3; James 1. 22–27; 1 Cor. 10. 12; 1 John 1. 5–10; 2. 3, 4.	THEME: The Problems of Youth in Social Life Honesty and Justice to Others. Lev. 19. 35, 36; Deut. 25. 13–16; Amos 8. 4–14; Mic. 6. 8; Matt. 18. 21–35; 1 John 4. 20, 21.		
18	XIII	The History and Literature of the Hebrew People Part 3	THEME: The Hebrew Monarchy and the Kingdom of Israel TITLE: Popular Revolt Against Tyranny. MATERIAL: 1 Kings 11. 26 to 14. 20.	THEME: The Hebrew Monarchy and the Kingdom of Israel Establishment of a New Capital: Samaria. 1 Kings, ch. 16.	THEME: The Hebrew Monarchy and the Kingdom of Israel Jehovah or Baal: Elijah the Prophet. 1 Kings 16. 29 to 19. 21; 2 Kings 1. 1 to 2. 12.	THEME: The Hebrew Monarchy and the Kingdom of Israel Invasion of Israel by the Aramæans (Syrians). 1 Kings, ch. 20; 2 Kings, chs. 5 to 8.	SENIOR	YOUNG PEOPLE
19	XIV	Survey of New Testament Literature Part 3	THEME: The Interpretation and Defense of Christianity TITLE: Christianity and the Dispersion of the Jews. MATERIAL: Jer. 39. 1–10; 42. 13–18; 43. 1–7; Acts 2. 9–13; 8. 4; 9. 22; 14. 1–7; 16. 1–3; 17. 1–4; 18. 1–4.	THEME: The Interpretation and Defense of Christianity Jesus the Crown of Life. Hebrews, especially 4. 14 to 10. 25; 11. 1–3; 12. 1–17.	THEME: The Interpretation and Defense of Christianity Christian Fortitude. First Letter of Peter.	THEME: The Interpretation and Defense of Christianity The Christian's Attitude toward False Teachers. Letter of Jude and the Second Letter of Peter.		
20	XV	The Bible and Social Living Part 3	THEME: The State TITLE: Law and Order. MATERIAL: Exod. 20. 1–17; 21. 13; Judg. 5. 23; 2 Sam. 3. 30; Rom. 13. 1–7; 1 Pet. 2. 13–17; Matt., ch. 23; Acts 16. 37–39; 23. 10–17; Luke 13. 32; John, ch. 19.	THEME: The State The Meaning of Democracy. 1 Sam. 8. 1–17; 14. 24–30, 43–46; 2 Chron., ch. 10; 1 Kings 12. 16–20; 18. 18; Matt. 13. 8–12; Luke 1. 51, 52; 22. 24–30.	THEME: The State Becoming Good Citizens. Dan., ch. 3; Matt. 17. 24–27; 22. 15–22; Acts 16. 35–40; 22. 25–30; 21. 39; Rom. 13. 5–7; 1 Pet. 2. 13–17.	THEME: The State Good Government. Exod. 18. 13–27; Neh. 2. 1–10; ch. 5; 13. 15–22, 17–20; Jer. 34. 3–10; Rev. 21. 1–4; 22. 1–5.		
ADULT		Special courses for parents and elective courses on special topics.					Adult	

The Uniform Lessons

Age	DEPARTMENT AND COURSE	TITLE OF COURSE	FIRST WEEK LESSON 1 APRIL 4 Israel Ruled by Judges	SECOND WEEK LESSON 2 APRIL 11 Deborah and Barak Deliver Israel	THIRD WEEK LESSON 3 APRIL 18 The Victory of Gideon's Band	FOURTH WEEK LESSON 4 APRIL 25 Ruth's Wise Choice
6 7 8	PRIMARY	Early Leaders and Kings of Israel	TOPIC: Easter Lesson: The Story of a Wonderful Walk. MATERIAL: Luke 24. 13–35.	God's Kindness. Josh. 24. 1, 13–16, 25–29.	Gideon and His Three Hundred. Judg. 7. 1–21.	Ruth's Love for Naomi. Ruth 1. 1–8, 14–19, 22 to 2. 17.
9 10 11	JUNIOR		TOPIC: The Walk with the Risen Christ. MATERIAL: Luke 24. 13–35.	The Story of Deborah and Barak. Judg. 4. 4–16.	How Gideon Won a Victory. Judg. 7. 1–21.	Ruth and Naomi. Ruth 1. 1–22.
12 to 17	INTERMEDIATE AND SENIOR		TOPIC: The Need of Patriotic Leaders. MATERIAL: Judg. 2. 6–16. Easter Lesson: The Proof That Jesus Arose from the Dead. Luke 24. 13–17, 27–31; 1 Cor. 15. 1–8.	Fighting on God's Side. Josh. 24. 14, 15; Judg. 4. 4–10, 12–16.	Victory By God's Help. Josh. 1. 5, 9; Judg. 7. 2–7, 16–21; 1 Sam. 17. 45.	Life's Decisions. Ruth 1. 14–22; Heb. 11. 24–26.
	YOUNG PEOPLE AND ADULTS		TOPIC: God Working Through National Leaders. MATERIAL: Judg. 2. 6–16; or Easter Lesson—The Fact and Meaning of the Resurrection. Luke 24. 13–31.	The Service of Women in National Leadership. Judg. 4. 4–10, 12–16.	One With God a Majority. Judg. 7. 2–7, 16–21; 2 Tim. 4. 16, 17.	The Power of Personal Influence. Ruth 1. 14–22; Prov. 22. 24.

The Place of Missions in Religious Education

(Continued from page 30)

give us a generation of intelligent, loyal, enthusiastic supporters of the church and its work and we shall not have to waste quite so much time in elementary arguments with grown men and women who "do not believe in missions."

The Appeal to the Sacrificial Spirit

There was never more urgent need of a really great conception of Christianity and of the mission of the church. The world war has not only stirred to its depths the natural altruism of youth, but has left the best of our young manhood and womanhood unresponsive to small appeals. In view of the sacrifices that have been so lavishly made, petty ideals and selfish policies sink into insignificance. If religious education is to "introduce control" into this experience it must present situations that are big with meaning and that make large demands.

Is there anything in history more rich in such appeal than missions? From the time when the church of Jerusalem sent out Barnabas and Paul as "men that have hazarded their lives for the name of our Lord Jesus Christ" down to the recent events in Asia Minor and Syria, the record is one long, glorious tale of heroic endeavor and splendid achievement. There is hardly an important phase of human activity to which missionaries have not made distinct contributions: language, literature, history, science, medicine, sanitation, commerce, government, and many more; and this in the face of opposition and hardship and with the single purpose of benefiting mankind by the advancement of Christianity. Dr. Zwemer well uses this quotation to describe the spirit with which the missionary has stood up to his task against overwhelming odds.

"More than half beaten, but fearless,
Facing the storm and the night;
Breathless and reeling, but tearless,
Here in the lull of the fight,
I, who bow not but before thee,
God of the fighting clan,
Lifting my fists, I implore thee,
Give me the heart of a man!

"What though I live with the winners,
Or perish with those who fall;
Only the cowards are sinners,
Fighting the fight is all.
Strong is my foe—he advances!
Snapt is my blade, O Lord,
See the proud banners and lances;
O, spare me this stump of a sword!"

Can there be any finer appeal to the sacrificial spirit than that made by this enterprise of the Christ?

To train every Christian to be a missionary, nay, more, to identify the two, is the conception which offers a challenging opportunity to the religious education of today and tomorrow.

P.

Understanding the Farmer's Problems

(Continued from page 31)

and with city problems. They cater to city people. About all the city newspaper publishes relating to agriculture is an account of how some farmer who, due to unusual circumstances or a desire to advertise, tells of making a great deal of money from his wheat, or alfalfa, or hogs. This is sensational and what people enjoy reading and believing, but it does agriculture a great wrong because it leaves a wrong impression in people's minds.

City people are business people and naturally they do not wish to use their papers to show the farmer's side. Farmers have no means of penetrating the city with news of the conditions under which they are working. They have farm papers, but city people do not read farm papers. When people are hurt they want to blame someone and are likely to blame the group that has the least come-back, so city people complain less about the high cost of clothing, furniture, and building materials and more about the cost of foodstuffs.

It is the consumers, the great mass of the people of the city, that need to know the facts about the farming industry. The church can help to give them these facts. The farm press, the agricultural colleges, and State boards of agriculture will be glad to furnish to the church all the facts that they may wish to disseminate. The present attitude of the public and the press generally needs correction. If the church is interested in justice it will take steps to correct this attitude. The church must tell the truth as to the facts and conditions of production. It must show the true relation of production, transportation, and manufacturing. In the early history of this government we gave the emphasis of legislation to manufacturing. During the last fifty years the emphasis has been given to transportation. It is time to emphasize the interests of the producer as strongly as the interests of the others have been emphasized. The church should give out these facts, not as a matter of sentiment, but as a matter of sound economic practice.

Courses in social service and industry studied by city churches are apt to emphasize the relations of capital and industry. These courses should include a study of the agricultural group. Capital and labor are groups which oppose each other, yet which draw their sustenance from a common source and stand upon a common foundation. In their conflict they are in danger of overlooking the possibility of that foundation crumbling away beneath their feet.

The church should use its influence to keep men in political life reminded of the needs of the agricultural group, of the fact that while farmers are not inclined to strike back and often cannot, lack of consideration of their interests will inevitably react upon the economic welfare of the nation. This is to say, if conditions are such that farmers do not find it profitable to grow grain and livestock, the result will be a curtailed production with a consequent rise in prices to the consumer, leading to demands for higher wages, and so on around a vicious circle.

City chambers of commerce have been inclined to regard the farmer as a subject for exploitation. The church can use its influence to change this selfish view into one of appreciation of what the farming regions contribute to the city and a sense of responsibility for returning benefits received. For instance, the average city in a great agricultural region secures its funds from farm products. The money so secured is spent on city improvements and city institutions. The cost of these is counted against the overhead in business and the pro rata added to the cost of the manufactured product of which the farmer is one of the large consumers. City people are apt to fail to perceive this contribution which the country makes to the city. They need to be assisted to see it and to study how they may help to improve the agricultural community.

No better service could be rendered to the course of progressive industrial legislation than a thorough-going attempt on the part of city churches to study the needs of the open country as earnestly as they have studied the needs of foreign countries and the needs of the factory populations in the United States.

Declaration of the 29th Annual Tuskegee Negro Conference

Tuskegee, Alabama, January 21, 1920.

THE world has just gone through a most unusual year. Though it has been a year of nominal peace, it has been filled with anxieties, unrest, disturbances and strife. Our own country has suffered from agitation, protests, strikes and mob violence. The South is that section of the country which was freest from organized disorder and veiled attacks against the government and society. This is due in no small measure to the fact that the masses of laborers in the South are Negroes, to whom love of country is dominant. Contrary to anxious and suggestive prediction, thousands of Negro soldiers returned during the year from patriotic service in foreign countries, and quietly went to work in the Southland, despite the fact that this meant for them returning to conditions often the very opposite of those they had fought to establish for men across the seas. These men have lost none of their augmented desire for freedom, justice, and fair play; but they have the courage and faith to work patiently and peaceably toward those ends right here in the South. With their attitude this Conference is in sympathy and accord. And we would encourage colored people everywhere in their splendid, unshaken loyalty to their country and to their communities.

Emphasizing Habits and Attitudes

(Continued from page 26)

their importance makes it possible for the teacher in a personal interview with the parents to indicate just what stage the child has reached in reference to the formation of the particular habits and attitudes that a good citizen should possess."

All this is pioneer work and has clearly blazed the way for the Sunday school to follow in attempting to estimate those habits and attitudes of Christian citizenship which may be the possession of a normal child or boy and girl. Admirable as it is, it would not be possible for the corresponding grades of the Sunday school to use the Upton-Chassell chart as it stands. In any system of public education the emphasis is of necessity upon morals rather than upon religion, and when religion is touched upon it must be in general rather than specific terms. In the Sunday school a belief in God is the great foundation upon which the whole superstructure rests and this makes necessary a different emphasis and method of approach. The Sunday-school chart must indicate definitely the right attitudes for a child toward God and Jesus Christ and the concomitant attitudes toward himself and his fellows. Again, it must be more simple than that used in a day school. In the Horace Mann chart there are twenty-four general heads with 187 items under those heads. The time of the church school session and therefore the opportunity for observing the reaction of the children to the environment is limited, and the majority of its teachers, having no special training for their work, would be confused by so large a number of details. Moreover, there should be room for the pupils to find problems in conduct that are not specified in the list they start with, that they may face each problem squarely, decide how it should be met and add the conclusion to the department chart. Indeed, the ideal would be to have the whole chart made by the pupils.

Miss Rose Russell of Wilkinsburg, Pa., has been experimenting in her Junior Department for several months. Thinking the system of credits in use in the department inadequate, she talked it over with her pupils. The class presidents were appointed to work out with her a new plan, and they decided upon these points:

A Junior is Loyal—In daily Bible reading. In memory work. In hand work. In day-school work. In doing right.

A Junior is Prompt—In Sunday-school attendance. In handing in work.

A Junior is Reverent—In God's house. In thought, word, deed.

A Junior is Obedient—In Sunday school. To parents. To day-school teachers.

A Junior is Helpful—Through his gifts. By being thoughtful. In his home.

This brief standard is of special value because it is the pupils' own, a fact which furnishes a strong motive for trying to measure up to its requirements.

Habits and Attitudes of Christian Character[1]

An adaptation of the Upton-Chassell Chart

For use with children nine to twelve years of age
as a basis for experimentation

NOTE—The items that are starred have been prepared for this chart, though the content of some of the starred items is found in the original chart but with a different emphasis and sometimes classified differently. The main heads that are not starred and the items followed by a number in parentheses, are reprinted by permission from the article in the *Teachers College Record*, already mentioned. The number at the left indicates the relative importance of the habit or attitude in the judgment of those who prepared this chart. In the scale used seven is the highest and one the lowest number. The evaluation given by the judges to the items in the Upton-Chassell chart, in which the highest number is ten, is printed in parentheses after each item.

*Has Right Attitudes Toward Life

*7. Has a reverent spirit toward God, and looks up to him as the Ruler of the universe.
*7. Recognizes God's right to rule and shows a conscientious spirit.
*7. Regards Jesus Christ as his ideal Hero, Leader and Friend.
*7. Shows respect for himself.
*7. Shows a spirit of good will to all persons and looks upon them as members of God's family.
*7. Appreciates true values in conduct.
*6. Shows a spirit of gratitude for the blessings he receives from God and from those who care for him.

Is Loyal

7. Is true to family and friends. (9)
7. Respects those in authority, including parents and teachers, and is faithful to them. (9)
*6. Takes pride in his group and in the school and church.
*6. Shows a patriotic spirit through respect for the flag and for national ideals and through obedience to the laws of the nation and community.

Is Obedient

7. Responds cheerfully to directions or requests from those in authority. (6)
5. Conforms to the rules. (5)

Is Responsible and Trustworthy

5. Keeps appointments and other agreements. (8)
4. Assumes willingly school and class duties and obligations. (7)
4. Takes care not to promise more than he can fulfill. (7)

Is Honest and Truthful

7. Tells the truth without flinching or compromise. (10)
*7. Is honest in handling money.
*7. Keeps his promises faithfully.
6. Does not take the property of others without their consent. (9)
2. Avoids exaggeration. (5)

Is Courageous

7. Holds to what he thinks is right, unmindful of ridicule or other unpleasant consequences to himself. (9)
6. Confesses wrong doing and mistakes and makes such reparations as are within his power. (9)
6. Perseveres in spite of failure. (9)
5. Approaches difficult tasks resolutely. (8)

Is Generous and Shows Good Will[2]

6. Shows a spirit of helpfulness and service to others whether in work or play. (9)
*6. Is kind to foreigners and helps to make them true Americans.
6. Gives time and money to worthy causes. (8)
5. Forgives wrong doing in others, even when it has occasioned personal loss or annoyance. (8)
5. Takes pleasure in the success of others. (8)
3. Shares good times with others whenever possible. (7)
2. Gives praise where praise is merited. (7)

Is Courteous and Considerate

6. Is tactful, avoiding saying or doing that which would unnecessarily pain or annoy another. (8)
6. Does not make disparging remarks or sneer and laugh at others. (8)
4. Is attentive when some one else is talking, whether it be another pupil, a teacher, a visitor or a speaker in a public place. (7)
3. Is thoughtful in making requests of others. (6)
2. Acknowledges favors graciously. (5)
1. Offers book to visitors or to others who have none. (4)

Is Cooperative

*6. Enters reverently and heartily into worship as a group activity.

[1] Acknowledgment is made to Miss Chassell and Mrs. Upton for helpful criticism and suggestions; and to Miss Elizabeth Colson, Miss Wilhelmina Stooker, Miss Frances Hedden and Dr. M. S. Littlefield for assistance in preparing this chart and evaluating the details on the scale from seven to one.
[2] Second phrase added.

4. Helps to carry out worth-while suggestions made by others. (7)
2. Participates with keen interest in group activities and school enterprises. (8)

Stands for Fair Play

6. Stands for fairness in games or arguments. (9)
6. Protests against any one's taking advantage of the weak, stammerers, cripples or other unfortunate persons. (9)
*5. Does not say unkind things about absent persons.
*5. Does not tattle about what other children do.
5. Is a good loser. (7)
3. Does not expect special favors or privileges. (6)

Is Self-Controlled

7. Does not indulge in injurious or debasing practices. (9)
5. Is agreeable when he cannot have his own way. (7)
5. Keeps his temper. (7)
4. Is pleasant when in a difficult situation, as for instance, when some one else is cross. (7)
4. Submits gracefully to an unavoidable injury or loss. (7)
3. Does not sulk or answer back when reproved. (6)
3. Does not quarrel. (6)
3. Does not indulge in sweets to a harmful extent. (6)

Is Orderly

2. Is neat in dress. (5)
*1. Uses carefully books and materials.
*1. Does not litter the floor or deface the building.

Is Prompt

6. Hands work in on time, including home assignments. (6)
3. Does not procrastinate. (6)
3. Comes on time. (6)
2. Responds instantly to signals. (4)

What Do Growing Children Need?

A Problem for Parents

CHILD-WELFARE experts consider the following necessary for the child's best growth and development:

Shelter.

Decent, clean, well-kept house.
Plenty of fresh air in the house, winter and summer.
Warm rooms in cold weather.
Separate bed, with sufficient bedclothes to keep warm.
Sanitary indoor water-closet or outdoor privy.
Pure, abundant water supply.
A comfortable place to welcome friends.

Has Your Child These?

Food.

Three square meals a day.
Clean, simple, appetizing, well-cooked food.
Meals at regular hours and sufficient time for them.
Dinner at noon for children under seven years of age.
The daily diet should include:
Milk, at least one pint a day.
Cereal and bread.
Green vegetables, especially leafy vegetables.
Fruit.
Egg, meat, or fish. If no one of these three is used an additional pint of milk should be given.

Has Your Child These?

Clothing.

Clean, whole garments.
Different clothing for day and night, suited to the climate.
Change of underclothes and nightgown at least weekly.
A change of stockings at least twice a week.
Warm underclothing and stockings in cold climates.
Heavy coat, cap, and mittens for cold weather.
Shoes, free from holes, and long and wide enough.
Foot protection against rain or snow.

Has Your Child These?

Health and Personal Habits.

Hands and face washed before meals and at bedtime.
Bath every day, or at least once a week.
Natural bowel movement every day.
Teeth brushed at least twice a day (morning and night).
Regular bed hour.
Ten hours of sleep at night, with open windows.
Correct weight for height.

Has Your Child These?

Recreation and Companionship.

A safe, clean, roomy place for outdoor and indoor play.
At least two hours outdoor play every day.
Constructive and suitable playthings and tools.
Some one with sympathetic oversight to direct the play.
The right sort of playmates.

Has Your Child These?

Education and Work.

Schooling for at least nine months a year, from seven to sixteen years of age.
Not more than two hours of "chores" outside school hours.
Not enough work either in school or out to cause fatigue.
Vacation work, if any, must allow ample opportunity for the proper amount of rest and recreation.

Has Your Child These?

Religion and Moral Training.

Opportunity for religious training.
Proper moral and spiritual influence in home.
Teaching of standards of right and wrong in daily life.

Has Your Child These?

Is your child getting a square deal?
If not, what are you going to do about it?

U. S. DEPARTMENT OF LABOR, CHILDREN'S BUREAU
WASHINGTON, 1919.

Every child has the right to be well born, well nourished, and well cared for.

Wise parents are a child's best asset.

A HEALTHY HERITAGE
is the right of every child
THE MOST VALUABLE CROP-THE CHILDREN
Better seeds and soil
produce better crops
Better parents and homes
produce better children

Courtesy of National Child Welfare Association.

Children's Week

Emphasizing the Importance of the Religious Education of Children

By Maud Junkin Baldwin

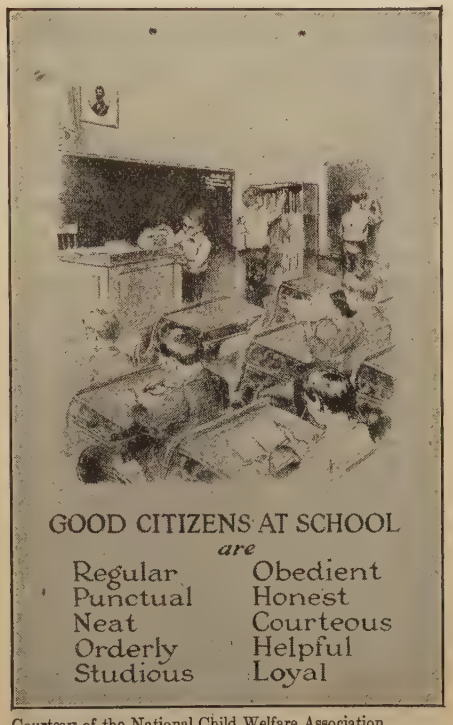
The Value of Childhood

THE recent world war has attracted the attention of all patriotic men and women to the enormous value of childhood and the urgent need of conserving the young life of a nation if that nation is to live. As a result, there is in every civilized country a great effort to care for the physical welfare of all children in order that a much larger percentage of children may live to become strong, able-bodied men and women.

Likewise these same nations have laid their plans to keep the public schools going and to make the education of the minds of their children better and more effective than ever before. They recognize that it is a matter of supreme importance to fit their children for life and citizenship in the new era which the winning of the war by the allied forces has brought.

But strong, clean bodies and well-trained minds alone can never make democracy safe for the world. Something else is needed and that is trained consciences and wills—consciences which know right from wrong, as defined by the Christ, and wills which can force selfish mortals to obey their consciences, to deny themselves and to follow the great Master in service to others even unto the end.

In other words, every child needs and must have religious education if he is to become a true citizen of the nation into which he has been born and a real member of the kingdom of God on earth. This task of religious education for the children of a nation belongs to the homes and the church schools of the various communities, just as the task of secular education belongs to the homes and the public schools of those same communities.



Courtesy of the National Child Welfare Association.

RELIGION AND THE HOME
Religious influences begin in the home
"The Evening Story"
Help children to grasp the law of cause and effect and to see God in all beauty and happiness

Courtesy of the National Child Welfare Association.

The Children of a Continent

There are millions of them! Rich, poor—white, black—English-speaking, foreign-speaking—happy, unhappy—all sorts and kinds! But every single one of them is dependent on the adults in their homes and communities for a chance to grow and develop physically, intellectually and religiously.

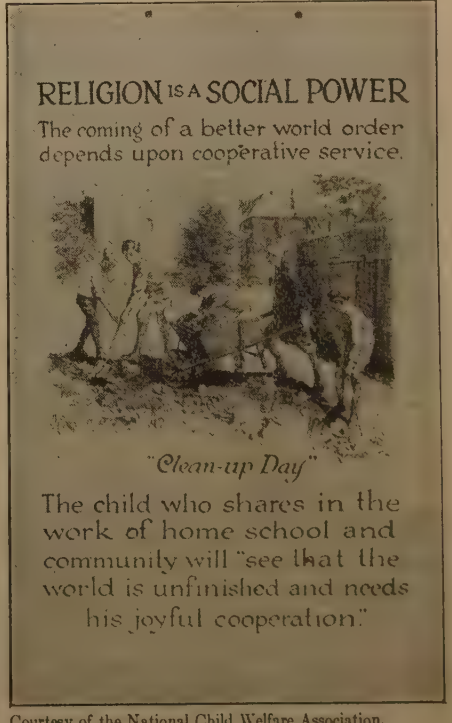
A number of organizations are at work on plans for affording larger opportunities for right physical and intellectual development for all the children. It remains for the church and the home to recognize and accept their responsibility for the religious nurture and education of these same thirty millions of children, half of whom are receiving no religious education whatsoever—Jewish, Catholic or Protestant.

The Purpose of Children's Week

If the fifteen millions of children receiving some religious education are to be properly trained to translate spiritual truth into every-day living, and if the fifteen millions outside, receiving no religious training, are to be gathered into our church schools, public sentiment which will demand such religious education for all children must be created; parents must be trained to cooperate with the church; churches must be led to provide proper equipment, graded-lesson courses and well-trained teachers; communities must launch campaigns for assisting all organizations at work for the uplift of childhood and eliminating all agencies at work for the downfall of childhood. The purpose of Children's Week is to aid in developing such public sentiment, such parental cooperation, such church school vision and such community response to the needs of childhood.

The Date

The official date is April 25 to May 2. It is hoped that thousands of communities and local churches will use this week, chiefly because a widespread, universal observance will accomplish our aim more speedily. If, however, for local reasons, the


RELIGION IS A SOCIAL POWER
The coming of a better world order depends upon cooperative service.
"Clean-up Day"
The child who shares in the work of home school and community will "see that the world is unfinished and needs his joyful cooperation."

Courtesy of the National Child Welfare Association.

Your Body
Is Your Mind's House.
KEEP IT CLEAN
Brush your teeth twice daily
Don't forget your neck and ears
Wash face and hands before eating

Courtesy of the National Child Welfare Association.

use of another date would bring more fruitful results, that date should be used.

Two Programs

A—The community program.

The community program includes:

1. A home visitation to find the children who do not attend any church school, and to further inform the parents of those who already attend.

2. A mass meeting of Sunday-school teachers and parents of the children of a community to study the religious needs of childhood, to inform themselves of community religious conditions, and to formulate plans for bettering these conditions.

3. A pageant to awaken the whole community, non-religious as well as religious, to the religious rights of childhood.

4. A community institute for training teachers and parents for the work of religiously educating all the children.

5. A campaign of advertising the religious needs of childhood through the cooperation of department stores and the motion picture houses; the establishment of temporary booths for the distribution of literature, and a decorated automobile parade.

6. Song festivals and parades of the children themselves.

B—A local church school program.

This program includes:

1. An earnest sermon by the pastor on the religious needs of childhood.

2. A well-planned meeting of the teachers and parents of the pupils of the local church school to study parents' plans for meeting the needs, present limitations and immediate forward steps to be taken.

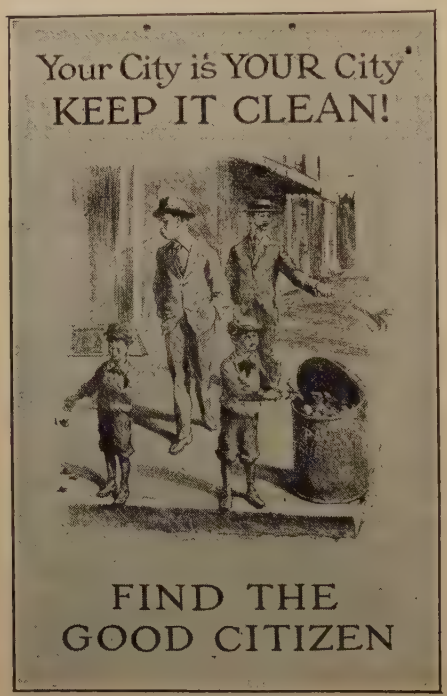
3. Socials, parties and picnics for the parents and for the children themselves.

(Continued on page 47)

Some Ways in Which Children's Week Was Observed Last Year

Rock Island and Molin, Illinois, worked together. Their program included sermons on Christian education and nurture on the first Sunday. Monday, Tuesday, and Wednesday the visitation of every home in search of children not attending Sunday school anywhere. Thursday a community entertainment was given for the children. Friday and Saturday were devoted to sorting and assigning to the different churches the cards secured in the canvass of the homes. On the second Sunday sermons were preached on the findings of the visitation.

The Children's Division superintendent for Rock Island County, who directed the work, reports that they were fully repaid for the thought, time and labor given. It resulted in the awakening of the entire community to the value of Sunday-school work. The canvass showed that 42 per cent of the children were receiving some kind of religious instruction. The ministers reported that they were enabled, through the visitation, to get into many homes previously closed to them. Many of the schools gained a large number of new teachers and the former members were aroused to a new interest in the success of the school and a new appreciation of the opportunities which it affords.



Courtesy of the National Child Welfare Association.

Children's Week in a Rural Community

When a house-to-house canvass was mentioned in connection with the other plans for the observance of Children's Week in a small township with but two schools the representatives from the two churches thought it would be a great waste of effort. "Why take the time for that?" they said. "We are reaching all we can and we know every child in the township." Through the persistence of some of the teachers, however, the canvass was made and the follow-up work in each church was started. As a result twenty children under thirteen were added to the two schools.

One of the special features of the week in the Kokomo, Indiana, observance was the children's parade. Each church furnished autos enough for its children and a general committee cared for those not yet enrolled in any Sunday school.

In Connersville, Indiana, through the cooperation of the commercial folks, as well as the church groups, one of the best Children's Week drives of the State was put on in 1919. The general program was carried out. At nine o'clock on Monday morning every church bell in the city rang and the visitation began and was finished with a few exceptions in two hours. The grouping had been made with the help of the committee that had charge of all the war drives, so that the visitation was made with little difficulty.

One of the unusual features was the fact that the posters used in the different stores and churches were made by pupils in the grade schools under direction of the supervisor of art work.

Courtesy of the National Child Welfare Association.

In one of the districts of Tioga County, N. Y., there are thirteen cooperating Sunday schools. Four of these are in the village of Waverly. The other nine are in small outlying villages or out in the open country. Four denominations are represented.

In preparing for the observance of Children's Week the leaders first made a careful study of the leaflets; second, consulted county and district officers; third, decided what parts of the suggested program they would try to carry out.

A letter was then sent to each school, calling a meeting of the district and stating that the making of plans for the observance of Children's Week was one of the objects of the meeting. This letter urged that each school be represented by the superintendent and as many other officers as possible, and by two delegates, elected by the school. The pastors were especially invited.

It seems wiser in a rural community to ask for delegates from the whole school rather than from the Children's Division, as the children's teachers sometimes hesitate to take the responsibility of a community program.

At the district meeting, which had an encouraging attendance, the county superintendent of the Children's Division, Mrs. Daniel G. Stark, explained the object of Children's Week and called attention to the ways in which it might be observed. The delegates from the different schools told something of their problems.

It was then decided to observe Children's Week by making a careful survey of the district by means of newspaper publicity and by posters and window displays, and to hold an institute at the close of the week.

Mrs. Stark was made community leader with the district children's division superintendent as her assistant, and they were given power to appoint committees to carry out the plans.

Before the adjournment of the meeting the newspaper publicity was put in the hands of a local newspaper correspondent who was present. The survey committee was also appointed, consisting of one member from each school.

This meeting was held March 9, which gave the committees time to make their plans and secure supplies. They used the "Home Visitation Record Cards for Children's Week," issued by the International Sunday School Association, and invitation cards which were secured from the New York State Sunday School Association.

From the various Sunday schools of the village they formed a committee on window displays, whose duty it was to design and make a collection of interesting posters and secure the cooperation of the merchants during Children's Week. One book store filled a window with Bibles and books on religious subjects. A clothing store displayed a Boy Scout uniform on a figure standing saluting the Christian flag and American flag. Another window was filled with articles which might have been used by children.

On April 5 the Committee on Rural Survey met, and with the aid of a map divided the territory into small districts, each committee member being responsible for the visitation of the homes surrounding his school. The survey committee for Waverly secured a number of visitors from each of the four Protestant Sunday schools and arranged for them to go two by two on each street of the village—each two visitors representing two different denominations. The visitors were called together April 27, the supplies given out and various details explained to them.

The numerous meetings were held in the different churches in order that it might be entirely a community affair. The visitors made a thorough canvass of the district, filled out record cards and left cards of invitation at each home. The record cards were returned to the community leader, who sorted them by denomination and put them in the hands of workers in the various schools that follow-up calls might be made.

While additions to the schools have not been large, some new members have been brought into the schools and many names were added to the cradle rolls.

A one-session institute was held at the close of the week and a detailed report given of the survey and an informal conference was held. The institute closed with an inspiring address which sent the workers out with a new vision of the magnitude of their task.

NEEDED: A MAGNA CHARTA FOR THE CHILD

"After seven hundred years of the development of the Magna Charta, the right of the child is more than any other still ignored. Indeed, all that has been done since King John was compelled to give that charter to the people of England is to change from political to industrial servitude, and the child is the greatest sufferer in this servitude. What we want is a Magna Charta for the child. This will mean a fighting chance for the race of men."

EDWARD F. BROWN.

The Welfare of the Child

In this country we have a National Child Welfare Association which has as its aim to promote a comprehensive and constructive program for child welfare throughout the United States, and to advance and assist all movements having child welfare for their purpose and object.

Like many other organizations, this one has been obliged to develop new activities to serve new conditions created largely by the entrance of the United States into the World War. The necessity for better care and training of children, always apparent to thinking people, became evident even to the more indifferent as the war made great gaps in the manhood and womanhood of the nation. Taking advantage of the awakened national consciousness of need, the Association has enlarged and strengthened its appeals to the public mind and multiplied the agencies through which those appeals are made. They include libraries, Red Cross, Seal Commissions, State and city health departments, civic federations and universities.

The work of the Association in all its departments is carried out largely through an appeal to the eye. Large numbers of posters have been prepared, showing in graphic form the child's needs as to health, character, recreation, education and religion. They have recently established their own lithographic department and so are able to furnish effective exhibit material at a nominal price to other organizations which could not afford to prepare such material for their own use. These exhibits are sent by parcel post and so can be obtained by schools and communities all over the country.[1]

In the pages devoted to Children's Week in this magazine will be found sample cuts of some of the posters, showing the need for proper care of the body, the training of the mind, and the opportunity to play in the right way. The vital place that religious education holds in the life of the child is shown through posters that indicate how religious ideals may be made real in the home, the church and in personal and community life.

Several churches have purchased sets of these posters to display during Children's Week, at the time of the session of parents' classes and the Parent Teacher's Association of the church, and whenever there is a Sunday-school exhibit of any kind. A few of the subjects treated in this graphic way are:

Public Health Work for Babies.
Physical Care of Children.
Hygiene for School Children.
John Barleycorn versus Child Welfare.
The Foundation of Character.
Religious Education and Philanthropy.
Books on Character Building.
Right Housing as a Means to Health.

[1] The posters may be obtained from the Child Welfare Association, 70 Fifth Avenue, New York City.

Plans for the Observance This Year In New York

A Slogan

THE New York City Sunday School Association has adopted as a slogan for Children's Week, "Give more thought to religious education." This is being displayed attractively upon posters, and the churches have been urged to put on a program which will help to make the people give more thought to the most important work of the church. It is certain that when they do they will be filled with holy dissatisfaction and proceed to make things better. The slogan will be more effective possibly because it is not new. For several months New Yorkers have been urged to "Give a thought to Broadway," and to various other thoroughfares and enterprises that were thought to need attention.

Posters

Miss Stooker, superintendent of the Children's Work Division of the New York City Sunday School Association, has prepared two "home-made" posters which are reproduced here, to show schools what may be done in that line by the use of a little time and ingenuity. The schools are urged to have their Junior and Intermediate pupils design and make posters for use outside the church as well as inside. They will not only do the work well, especially if the element of competition is introduced, but will be helped by knowing that they have had a part in bringing Children's Week prominently before the members and friends of the church.

Reaching the Parents

Many ways have been suggested for the local church to emphasize the meaning of Children's Week. Parents' visiting day at the Sunday school; mothers' or parents' meetings; a Sunday-school exhibit; the distribution of literature; a special prayer-meeting topic, and a sermon on the value of religious education.

Recreation

The Association has laid special stress this year upon the need for providing some feature of wholesome recreation for the children of the church during this week. The various kinds of entertainment are mentioned, but chief among them are story-telling and motion pictures. Those who wish to have a story hour are told that they may find help in the Story-Telling Department of the Graded Union, whose members are ready to suggest programs for story hours, and as far as possible to provide story-tellers where they are needed.

For the motion pictures the Community Motion Picture Bureau, a national organization which served the camps during the war and is continuing its service even on a larger scale, is making a special study of films suitable for Children's Week, and is prepared to give splendid service to the churches. They can provide the programs for the children, and also programs featuring child welfare work, suitable for parents' meetings. It is possible also to obtain now certain Sunday-school films, films depicting educational methods, which can be used in Sunday-school teachers' meetings. This is a feature of the plans for New York city which can be used by churches in other localities. Full information concerning these programs can be had by addressing the Rev. L. W. Sprague, director of religious services, Community Motion Picture Bureau, 46 West Twenty-fourth Street, New York city. Those who wish to secure films for use in entertaining children will do well to ask that none be sent except those which have been censored by the National Motion Picture League, as all of these have been considered by persons in whose thought the needs of the children were uppermost.

A Pageant

Plans are being made to present a pageant suitable for use on Children's Day, the subject of which is Religious Education.[1] This will enable teachers to see how to conduct a pageant and make it a real factor in religious-educational work.

[1] "The Student, the Children, and the Genii," Board of Education of the Methodist Episcopal Church, 150 Fifth Avenue, N. Y. City.

Help for Teachers

In various parts of the city mass meetings of the Sunday-school workers will be held. At this time speakers from various welfare organizations will aid in teaching the church workers how to do more effective work with children. An effort will be made to bring together the welfare workers and the Sunday-school workers of the city in a way that will be helpful to both. An important part of the Children's Week observance will be a city institute for Sunday-school workers. At the Horace Mann playground there is to be a day set apart as visiting day for Sunday-school teachers, and those who take advantage of the opportunity are certain to gain many valuable suggestions concerning ways in which they may enter into and guide the play of their children.

Civic Cooperation

In addition to the program which will be carried out by the local churches, other organizations will cooperate. There will be window displays in the various stores. Women's clubs, child welfare organizations, libraries and all religious organizations will help in giving emphasis to the importance of religious education.

Give a Thought to the Church School and send us accounts of what you do in your school, the community plans that are carried out and the results noted.

We will be glad to have also pictures of the posters used to advertise the movement, and copies of other promotion literature.

A Primary Service of Worship

THIS service has been arranged as a special service in the Primary Department on Easter Sunday. With slight adaptation the same form may be used for any Sunday.

Opening Service of Worship. (Instrumental music to call the department to order.) "The Morning," Grieg. (See music on this page.)

Superintendent's greeting to the children:

Some of us have been hearing about the animals and flowers sleeping in their winter homes and under the snow. We have thanked God for his care of helpless creatures and of the plants and flowers. Now the little animals are coming out of their winter homes and the flowers are showing their leaves and blossoms. Let us say together the verse from the Bible which tells us that the flowers and birds are coming again.

Superintendent and pupils:

"For lo! the winter is past,
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is come" [1]
Song of Solomon 2:11, 12.

Superintendent:

In the springtime when everything is growing so beautiful, we have a special day for remembering Jesus. It is called Easter, and is the day when Jesus arose from the dead and lived again. Today is Easter Sunday and we are glad and happy because Jesus lives and because he loves little children and men and women everywhere. Let us praise and thank God for his gifts of flowers and birds, for beautiful sunshiny days, and for Jesus, his only Son, whom he gave to the world that people everywhere might know and love him and be better and happier because he lives. Let us praise God by singing one of our Easter songs.
Song: "Easter." (See music, page 42.)

Superintendent:

Let us say together some of the verses that tell us about God's care.

Superintendent and pupils:

"He careth for you."
"He hath made everything beautiful in its time."
"O Jehovah, thou preservest man and beast."
"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Superintendent:

Shall we thank God for the beautiful springtime and for his care of all things?

Prayer (Superintendent and pupils, the pupils repeating the words clause by clause after the superintendent):

Our Father in heaven, we thank thee that the winter is past and that the warm sunshiny days are here. We thank thee for the flowers that are showing their blossoms and leaves, but we thank thee most for Jesus and for this Easter day. We are glad that Jesus loves us and that we may love him. Bless the children everywhere and may all the children in all the world learn to know and love Jesus. We ask it for the sake of him who taught us to pray: Our Father who art in heaven (Close with the Lord's Prayer.)

Offering Service

Superintendent:

There are many ways of thanking God. One way is to give our offerings in remembrance of him. He has said, "Freely ye received, freely give." (It is well to tell the children what use is to be made of their money. If a special missionary offering is to be taken, tell them about the people to whom it is to go, making the explanation as brief and interesting as possible.)
Choose two children, a boy and a girl, to pass to the classes to collect the offering, while quiet music is played on the piano. Appropriate music is:
"He Shall Feed His Flock," from the *Messiah.*
"Nachtstück," Schumann. (This is arranged as a hymn. Tune, Canonbury.)
"Spring Song," Mendelssohn.
Any Easter Song.
When the two children have returned to the front of the room they remain standing as the offering verses and prayer are said.

Superintendent and pupils:

"Every good gift and every perfect gift is from above, coming down from the Father." James 1:17a.
"Freely ye received, freely give." Matthew 10:8.
"God loveth a cheerful giver." 2 Corinthians 9:7.
"Every man shall give as he is able." Deuteronomy 16:17.

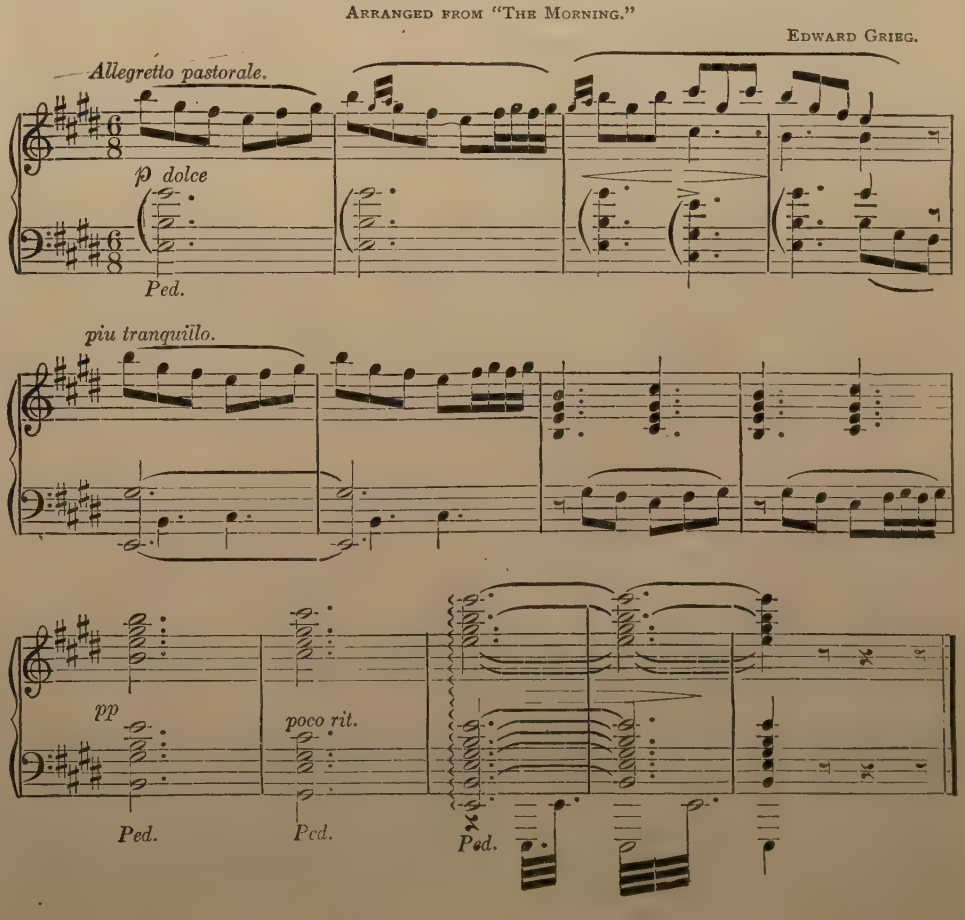
Prayer (Superintendent and pupils):

Dear heavenly Father, we are happy to bring our gifts to thee this Easter day. May they help to take the story of Jesus to the little children who do not know about him or about the beautiful Easter time. Bless our offering, bless us and thy people everywhere.
Prayer response. (See music, page 47.)

Birthday Service

The birthday service may be made as worshipful as any other part of the program. Ask the children who have had birthdays during the week to come to the front of the room. If the service is used regularly the children will

The Morning

ARRANGED FROM "THE MORNING." EDVARD GRIEG.

[1] The Bible verses used in this Service are from the American Standard Bible, copyrighted, 1901, by Thomas Nelson & Sons.

understand that they are to bring as many pennies as they are years old. The birthday money might be used to take gifts to sick or crippled children or shut-ins, and go as a birthday gift from the children. If it is possible for the children to buy and present the gift themselves, the act of giving will have more significance for them.

Superintendent:
Birthdays are among the happiest days of the year for us. We are so happy that we want to make others happy, so we bring our birthday offering that it may take joy to others.
(A birthday bank or some special receptacle should be provided for the birthday money. Each child drops in his pennies one at a time while the other children count.)

Superintendent:
Let us sing our song to the little friends whose birthdays we are celebrating.
Song: Birthday Song. (See music, page 47.)

Prayer (Superintendent and pupils):
Dear heavenly Father, we thank thee for happy birthdays. Bless our little friends all through the year. Help them to be good and true. We ask it in the name of Jesus who loves little children. Amen.

The Lesson Period

Use the lessons taught in the department, but arrange to tell the Easter story on this Sunday.

Closing Service

Music (To call the department to order). "Hear the Chiming Easter Bells." (In *The Methodist Sunday School Hymnal*) or any Easter song.

Superintendent:
In all the classes today we have been remembering Jesus. We have been thinking of the heavenly home and remembering that Jesus is there. Some of us have been hearing about the day when people who did not love Jesus put him to death. His friends were full of sorrow. They thought they should never see him again, but on the day we call the first Easter day their sorrow turned to joy. They found that Jesus was not dead, but lived. (If time permits, read the story from Mark 16: 1-7). The reason why we are so happy at Easter and try to make others happy is because Jesus is not dead, but lives. He is with God the Father. To help us remember that Jesus lives, let us sing again the song that we have been learning to sing at Easter.[1]
Song: "Alleluia." in *The Little Child in the Sunday School*, or a song that the children have learned.[1]

Prayer:
Dear heavenly Father, we thank thee for the special days when we remember Jesus, and for our happy times together. Every day is a day for showing love to Jesus. Help us, as we try to be good and true, gentle, kind and loving. We want to follow and obey him and to do as he has taught us that thou wouldst have us do. Help us, we pray thee. Amen.[1]

Prayer Response — Superintendent and pupils:
Hear our prayer, O Lord, and keep us in all our ways.

Dismission

From *Primary Programs*, by Marion Thomas.

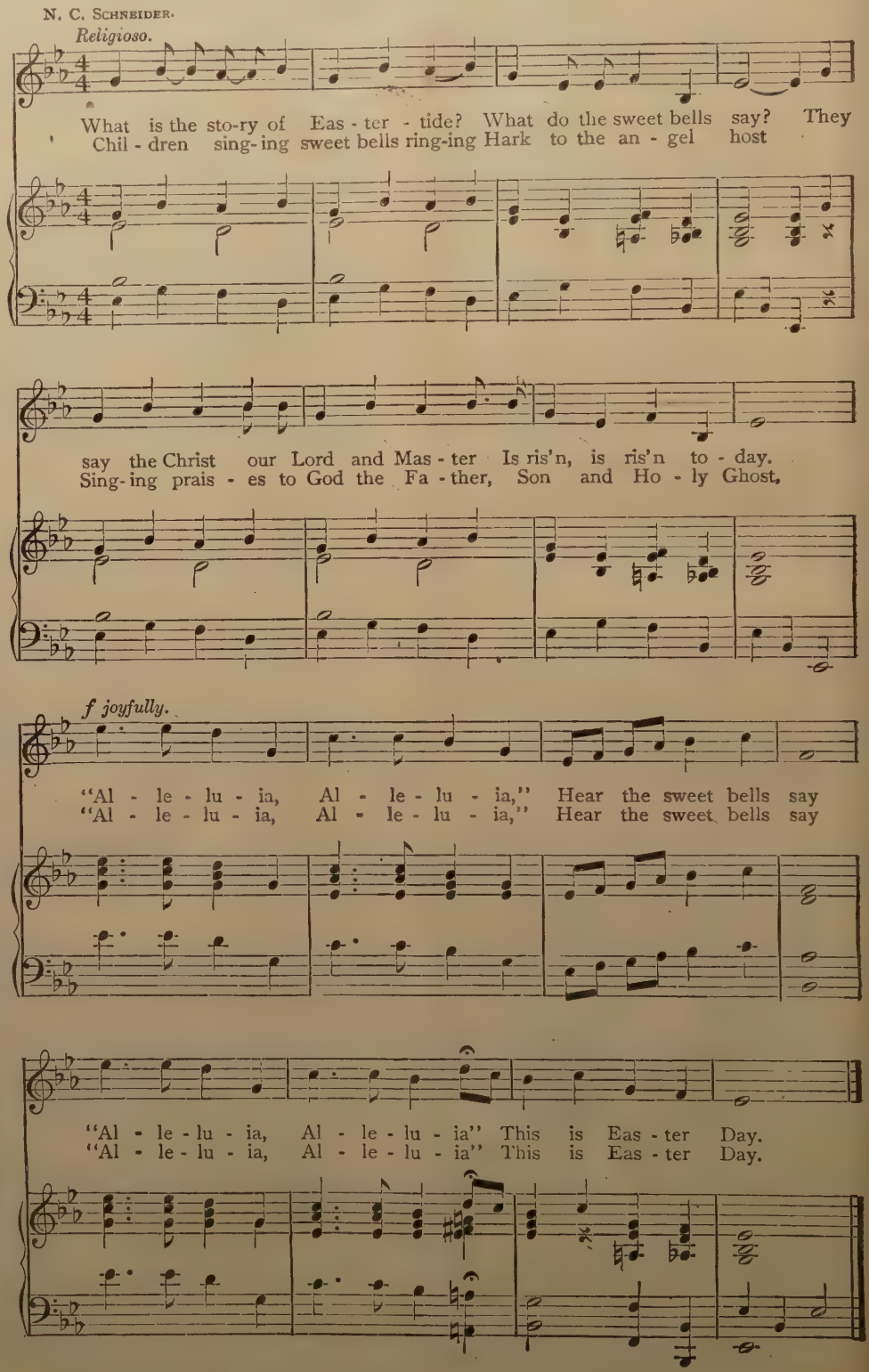
Spring and Easter Songs

"Flowers," "Children's Easter Praise," "Easter Song," from *Songs for Little People*, Danielson and Conant; "Easter," "Lift Up, O Little Children," "Hymn of Praise," *Carols*, Ida F. Leyda; "All the Birds Have Come Again," "Easter Song," "Spring Song," "When the Earth Wakes Up in Gladness. *Songs for Little Children*, No. 1. Eleanor Smith; "Spring Song," "Springtime Joy," "Fly, Little Birds," "Lilies Sweet," "Easter Morning," "Glad Easter Is Here," "Easter Song," "Awake! Awake!" *Holiday Songs*, Emilie Poulsson; "Jesus Christ Is Risen Today," in *Bible Stories for the Sunday School and Home*, Year 3, Part 2; or any hymnal; "Hear the Chiming Easter Bells," second tune, *Methodist Sunday School Hymnal;* "Spring Song," *Songs of the Child World*, No. 1, Riley and Gaynor; "On Easter Morn," "Oh, Little Bird," "Pussy Willow," in *Playtime Songs*, Riley and Gaynor.

Easter.

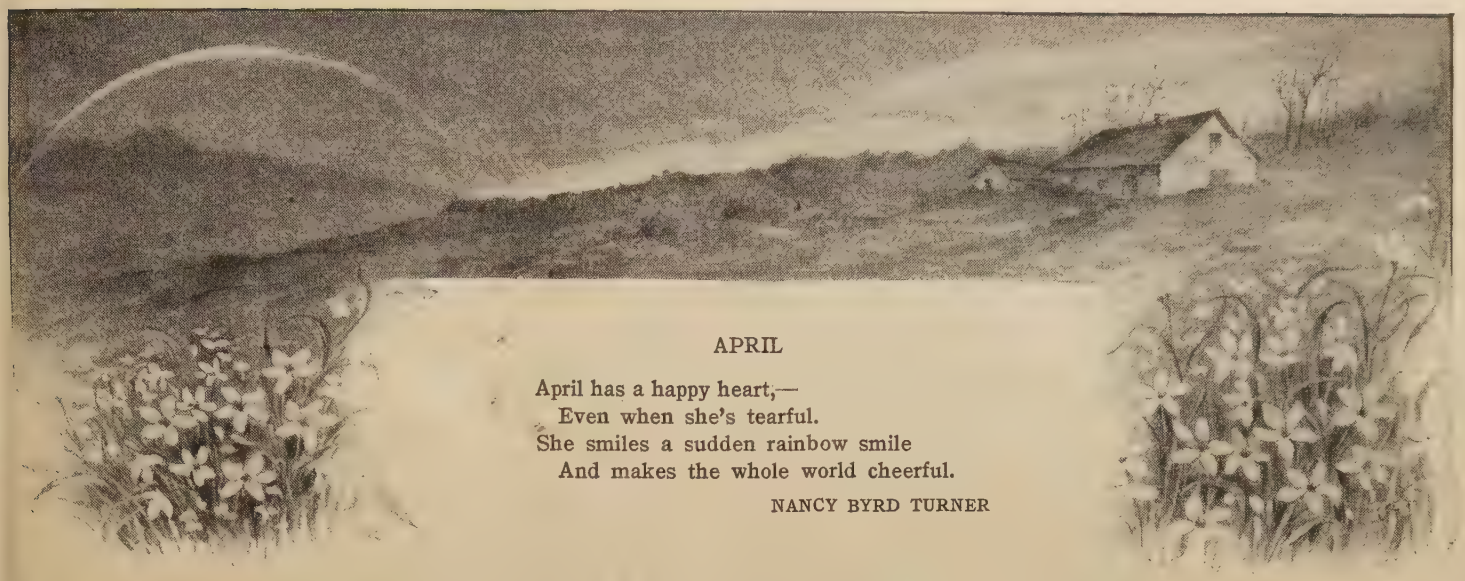
N. C. Schneider.

Religioso.


What is the sto-ry of Eas - ter - tide? What do the sweet bells say? They
Chil - dren sing-ing sweet bells ring-ing Hark to the an - gel host
say the Christ our Lord and Mas - ter Is ris'n, is ris'n to - day.
Sing-ing prais - es to God the Fa - ther, Son and Ho - ly Ghost.
f joyfully.
"Al - le - lu - ia, Al - le - lu - ia," Hear the sweet bells say
"Al - le - lu - ia, Al - le - lu - ia," Hear the sweet bells say
"Al - le - lu - ia, Al - le - lu - ia" This is Eas - ter Day.
"Al - le - lu - ia, Al - le - lu - ia" This is Eas - ter Day.

From *Nature Lyrics*, by N. C. Schneider. Published by the Willis Music Company, Cincinnati, Ohio, owners of the copyright.

(Continued on page 47)



APRIL

April has a happy heart,—
Even when she's tearful.
She smiles a sudden rainbow smile
And makes the whole world cheerful.

NANCY BYRD TURNER

"Come, Let's Play"[1]

By Jessie Eleanor Moore

OF course your children have responded whole-heartedly to this alluring invitation and are already showing you the way. They must show you the way, for you have forgotten many things since you have grown so old and so worldly wise. But there are more valid reasons why the children should lead. They are the learners, so they should be most active. No matter how well you may be able to lead them, there is no educational value in the activity unless the expression is their own. If the method of expression—the way to act when being a bird or a mother or what not—is dictated, the teacher is doing all the thinking. One may teach a dog to sit up and beg, and give him a cracker for his trouble. The same reward will bring the same response without variation. But your little child has a mind and also a spiritual nature. You have given play a place in your program in order to develop these, and to that end his expression must be creative—that is, not the repetition of a trick, but rather experimental. This process requires spontaneity and the freedom to try this way and that way to see how it will work. Teachers fail here most often. They want a finished performance and something that looks well. They want results immediately and are too much afraid of failure. That sort of teacher, having once led, has said, either in word or action: "This is the way to do it." The stamp of authority leaves no chance for creativity, and the children will never introduce a new element into that play.

In some plays it is impossible to have every child take part, but an informal play, conducted in an atmosphere of freedom, leads those who are watching to think as well as those who are playing. There is always a chance to "get into" the play—to add a part and carry it out. One day a group of children in kindergarten were playing the coming of Santa Claus. A circle of chairs formed the house, and the mother and children had pretended to go to bed. While their eyes were closed, Santa Claus had come with his bag on his back and left a toy for each child. A little girl, sitting aside and watching, had appeared to be very anxious for a part in the play, but had not been invited. When the children were pretending it was morning, she said, "I'll be a neighbor and go and knock on the door and say 'Merry Christmas,' and see their things." She had made a place for herself which the children accepted, and the visit of the neighbor was always, after that, a part of the play.

One day in Sunday school we had been talking and playing about helping at home. Suggestions about helping grandmother were in place. One little girl seated in the middle of the circle was grandma. The teacher suggested that grandma might be cold. Immediately some one pretended to bring her shawl and put it around her shoulders. "Here comes the postman—grandma can't go to the door," said the teacher. Another child ran to the hall door, opened it and closed it and brought the letter. "She can't read it without her glasses," said a child in the circle, as she pretended taking them from the piano and handing them to grandma. At that moment a little boy crossed the circle with his hands placed together to form a bowl. "Here's a bowl of soup for your grandmother, and I hope she's feeling well today," he added. Turn back and review the theory regarding an imaginative situation and its relation to a real situation which was explained in the March issue under this title. If the play had been dictated this little boy would have missed the opportunity to put himself into this attitude of kindliness which has the power of becoming a reality when the real life situation arises.

For these reasons one shrinks from giving specific directions for play. Not so many years ago the market was flooded with a certain type of motion song. In the fine print below it stated: "(1) Raise hands above head. (2) Clasp hands. (3) Flutter fingers." These numbered directions referred to like numbers put into the text of the song. How easy! Neither teacher nor children need think. Follow directions and you have expressed the song in action. You have, but it is not creative, self expression. Follow directions and you have a few physical exercises—and poor ones at that. By such procedure you can never realize what spontaneous, all-absorbing, serious play will do for your children when used as a method of teaching. Play can be used in almost every part of your program. One period of activity, giving the rest and change which children require, is good, but if they play all through the hour that one period will not be so necessary. If on any Sunday it is impossible to use the child's self-expressive activity all through the program in a new way, remember that little children love the familiar—they like to repeat and repeat. The old plays should have a place in your program when the children ask for them.

A new song may be presented with play, a story may be reviewed, the truth of a story may be emphasized when the story does not lend itself to dramatization, or sometimes play may be used as an introduction to the story, preparing the way

[1] This article, the second in a series, has practical application to the program. The third, which will appear in May, will apply to Children's Day.

for it. Illustrations are given below of the way in which this may be done. If you attempt similar plays to those suggested here try to preserve your own children's individuality. It is their right to be themselves and to do things in their own way.

Developing a Song

1. "The Seeds and Flowers" — *Song Stories for the Sunday School.* Patty Smith Hill.

(Repeat third and fourth lines in place of last two lines.)

The idea of the flowers asleep under the snow has been often referred to in conversation and play during the winter. Use, if possible, a crocus grown out of doors. A single one may be potted to carry to Sunday school. Any other spring flower will do. Show a bulb and talk with the children about melting snow and warm sunshine, as suggested in Lesson 26, Beginners' Course, International Graded Lessons. Have your potted flower covered with tissue paper. Let a child uncover it. The result is usually a few moments of silent, round-eyed wonder on the part of the children. Some one has said that "wonder is akin to worship," so let them worship a few moments in silence. We teachers are prone to talk too much at such times. Accept such remarks as the children may make. After a bit repeat the words of the first verse softly. Sing them once or twice. The children will probably begin almost immediately to sing, "Easter Time, Easter Time."

"Who would like to be a little flower asleep?" If those who volunteer do not stoop down on the floor, suggest that the flowers are down under the snow. Sing the song again. If the children do not get the idea of growing up slowly until they are standing, refer to the third line. "The flowers put their little green leaves through the ground, and then they grow a little bit and a little bit more until they are standing up like this one here." Suggest the action by talking about the flower rather than by directions to the children themselves. Give the opportunity for more children to play and sing the song again. "Who sends the warm sunshine to make such pretty things grow?" Sing or say a thank-you to the heavenly Father. Do not drill on the words of the song.

On another Sunday sing and play the first verse again. Show pictures of robin and bluebird and a brook. Let the children talk about the pictures. Repeat and sing the second verse. (Repeat third and fourth lines in place of last two): "Who will be a bird coming back from the South?" Sing while the children fly.

The next Sunday let the children who are to be birds go to a corner of the room and wait. Have the children who are flowers in the center of the circle. Sing the first verse while the flowers grow, then the birds may come and fly about among the flowers during the singing of the second.

The children cannot sing and play at the same time. Those who are sitting in the circle will probably be so interested in watching that they will forget to sing. So sing yourself while the children play, then sing the song again after the play is over, and the children will join in.

2. "Father Bird and Mother Bird"—Folder 2, Beginners' Lessons.

"Who will be the father bird? the mother bird? Fly away, father bird, and get a piece of straw for your nest. Fly away, mother bird, and find a piece of string to weave in and out." Talk about other nest materials. If the children pretend to pick up materials with their hands, get the criticism of that from the children. "Do birds have hands? How do they carry things?" Sing the first verse over and over while this is going on.

"Let's have three little eggs in the nest." If the children chosen do not stoop down, suggest that the eggs are small and down in the bottom of the nest. "The mother cannot fly about now. She must stay at home and cover the eggs with her wings to keep them warm. How will she get something to eat? Yes, father bird will bring it in his bill. After a long time the little birds come out of the eggs. The first thing they do is to say, 'Peep, peep, I'm hungry.' Listen! Now father and mother will both have to work bringing worms and bugs and"—(children suggest). Sing the second verse over and over.

"After a while the baby birds get so big that they can hop right out of the nest. When the father and mother see that they can hop, they go in front of them and show them how to spread their wings, and very soon the little birds spread their wings and fly too." Sing third verse over and over.

Let the children play as you sing, and the learning of the words will come.

3. "The Wind" (first verse). *Songs for Little People,* Danielson and Conant.

If possible, take the children to the window or out of doors to see the trees swaying in the wind.

"Let's stand up and hold our hands up high so that we are like big trees. How still they stand! Now let us play that the wind is blowing." As the children sway as they have seen the trees, repeat and then sing the song several times.

Reviewing the Story

1. Lesson 28—The Garden of Eden.

"Let us play make a garden. The brown earth is hard. Some one will have to take a spade and dig and make it soft." (A few children will imitate the use of the spade.) "Now, let's rake it to get all the stones out. Frances may choose some children to be the flowers and put them in the garden. At first they are very small, you know. What does the heavenly Father send to make them grow? Some days when the rain does not fall we must take a watering pot and water the flowers." (Children will pretend to fill a watering pot and water the garden. Flowers will grow slowly. Some children may pretend to pick flowers.)

A simple song for this will be found in *Child Land in Song and Rhythm,* Jones and Barbour. Published by Arthur P. Schmidt.

"Let us make a garden,
With spade and rake and hoe,
We'll plant the seeds and water them,
And soon the flowers will grow."

2. Lesson 29—Helping to Care for God's Birds.

"Any one who wishes may be a bird and fly about. Some one makes berries and

Photograph by Fred Ehalt

Happy Easter

seed grow for the birds to eat. Yes, 'Your heavenly Father feedeth them.' Can we help, too? Let's play scatter crumbs. Perhaps the birds will come and eat.

"There is still another way to help. Look at the picture of Philip and Ruth. Some one may be Philip and some one may be Ruth. Watch them go out and hang the red string on a bush. Now come and sit down and watch the birds and see if they find the string." Retell the story.

3. Lesson 80—The Wind a Helper.

Let the children point out the things in the picture which the wind blows. Then let them show how each one moves. For the trees they will stretch their arms up and sway to and fro. For the kites they can show how they would run, holding the string. They may pretend to hang clothes on the line. For the weather vane some child may just use the hand, turning it back and forth, or he may turn his whole body about.

"The Merry Breeze," in *Child Land in Song and Rhythm*, is a good song.

"Blow, blow, merry breeze.
Rock the flowers and bend the trees."

The teacher may sing this over and over for each part of the play. With a little ingenuity the words may be changed, bringing in the clothes, the kites, etc.

Retell the story. The children will probably finish the sentences and say the rhymes. Close by singing, "Who has seen the Wind," from *Songs for Little People.*

4. Lesson 82—The Rain a Helper.

"What is water good for? Don't tell us but show us without saying a word." Let one child show in pantomime and then all imitate—

Washing face and hands.
Taking a drink.
Washing clothes.
Scrubbing floor.
Watering flowers.
Giving birds a drink.

"Do you know we could not do any of these things unless the heavenly Father sent the rain? 'He causeth to come down for you the rain.' "

Retell the story.

Suggestive songs—

"Raindrops"—*Songs for Little People.*

"The Rain"—*Child Land in Song and Rhythm.*

"Storm and Sunshine"—*First Year Music, by Hollis Dan.* American Book Company.

5. Lesson 84—Caring for Flowers and Birds.

Retell the story as far as the beginning of the conversation. Let a child volunteer to take the part of Helen and another that of Louise. Walk about with them, pretending to watch the men at work. Take the grandfather's part in the conversation yourself, while the two children take the parts of Helen and Louise. It usually happens with this much encouragement that some of the children in the circle will spontaneously take the parts of the men at work and the part of grandmother who gives Helen the bowl of crumbs and Louise the watering pot. For the other children left in the circle, who perhaps have less initiative, there is the part of the birds and they may hop about when Helen begins feeding them.

Every Sunday school room should have beautiful pictures. Every boy and every girl should become acquainted with the world's masterpieces. Largely it depends upon teachers whether pupils shall carry through life as a precious memory choice pictures they learned to love in the Sunday School.

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Introduction to the Story

1. Lesson 36—Going on an Errand.

"Let's play house. Who will be the mother? Choose some children." Sending children on errands is such a common activity when children play house that you can be very sure of getting it without suggestion. They may wish to make a house by putting several chairs together, leaving space for a door. Suggest other errands which the mother does not think of. Comment upon the way the children answer the mother's call—the way they walk and the expression of the face. Praise quickness and an attitude of gladness to obey.

"Now I will tell you a story of a boy who went on an errand."

2. Lesson 85—A Little Maid Helping Her Master.

"Did you ever have any one who was sick in your house? Will some one play he is sick? Make a bed for him out of chairs. What can you do for him?" Children will pretend giving medicine, tucking covers in, bringing a drink of water, patting pillows, etc. "Now put the chairs away and I will tell you a story."

These suggestions when set down in cold print look very much as if they were teacher-planned and teacher-directed. But that is not the purpose. If you have in mind just a few of the possibilities for play as you are planning your work, your children will lead you far beyond anything of which you have ever dreamed, if you but give them a chance.

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Book Reviews

The Junior Worker and Work. By JOSEPHINE L. BALDWIN. The Abingdon Press. Price, 75 cents.

HORNE defines the educational process as "The purposeful providing of an environment." How that purpose can be achieved is very winsomely told in a new volume in the Worker and Work series, by Miss Josephine L. Baldwin, *The Junior Worker and Work.*

Between the home, the school and the church, every need of the pupil may be met. There is no need which cannot be met by these three institutions working in cooperation. In a series of brief, yet comprehensive chapters, Miss Baldwin has given us pictures of the pre-adolescent boy and girl at home, at school, at play. She has, furthermore, outlined the task of those who furnish the segment of the environment demanded of the church school.

Miss Baldwin has lived with the children, as long ago the great Master of modern education told us to do. What is more, she has the rare gift of helping others to see what she has seen. "Would you like to go to Sunday school tomorrow?" The question was put by a character in Miss Baldwin's book to another. The invitation was accepted, and off they went. So clearly has the picture of the visit been given that one wonders whether Miss Baldwin has been anything more than a reporter instead of a creator. As a matter of fact, she is both. What the visitors to the school saw was what has taken place through these years under Miss Baldwin's guidance. From the pages of her own experience she has garnered a story—a series of pictures rather, which enable us to see the children working, playing, living naturally and joyously before us.

Miss Baldwin has lived with the pre-adolescent boy and girl—juniors, we call them. She has become their friend and interpreter. She has played their games with them, and thought out their problems with them. The book is at once an analysis and a portrayal; an analysis of the nature of the child, his periods of growth, his mental and spiritual development. But it is more; real boys and girls and real teachers live in the pages. The book is an interpretation of what is being done. But back of the report is a theory which is based upon the most approved educational psychology; what religious education may be, has been indeed, and is.

Miss Baldwin has shown us how the material of instruction and worship and the training in expressional activities are being used to develop the full-orbed character of normal child life. There is no question of the conduct of a junior department and a junior class that is not met in this volume. How the school session is planned; what equipment is needed; how the correlated work and the training between the lessons may be carried out; how teachers in a small school are using graded lessons; how hand work is done; how special days are observed; how the religious life is enriched by worship and developed by service; all these things and more are told here, and are told out of the experience of fruitful years of comradeship with the children.

The chapter on the junior's religious life is the best statement of the nature and development of the religion of childhood which has appeared in brief form.

MILTON S. LITTLEFIELD.

The Primary Worker and Work. By MARION THOMAS. The Abingdon Press. Price, 75 cents.

THERE are four outstanding impressions that come to mind as one reads carefully this masterly product of the ripened experience and judgment of Marion Thomas.

The writer reflects the clear conviction that the teacher must know first of all the primary child, not as some vague abstraction, not the average or normal child, but Margaret, and Norma, Stanley, Leonardo, and Victor. It is for them that the teacher does her work. Failures and successes are recorded, not in the records of the Sunday-school secretary, but in these plastic and precious lives.

Another conviction that shines through this study is that the teacher must know those aspects of religious truth which mean most to Margaret and Norma, must know the truth which they will learn with gladness. Here again Miss Thomas's ripened judgment is seen. She knew the message that could become life to these little ones, and her insistence upon the use of only that material is one of the marked elements of strength in her book.

The third conviction of the author is seen particularly in those chapters in which the technique of primary teaching is set forth. With unhesitating insight and accuracy, the main factors in the art of teaching are pointed out. It is this message in particular which makes this little book invaluable to the primary teacher whose interests are practical. Such a teacher will find immediate help in this little book. A wealth of practical suggestions, gathered through years of keen observation, patient study and first-hand experience, is set before the reader in attractive and well-organized form. It is safe to say that no book has yet appeared which is superior to *The Primary Worker and Work* in this regard.

To one who knew Miss Thomas, it is the deep spiritual tone of her message that gives this book its distinctive quality. Miss Thomas's own personality, her natural grace and devotion, her quick, sensitive appreciation of spiritual values, her tenderness, sustained by depth of conviction and lofty ideals, all give color and beauty to this volume. From the beginning of the message, where the teachers are asked to realize the fact that they are laborers together with God, to the closing word, stressing again the note of "where the responsibility rests," the thought was evidently dominant in her mind that what the church needs is living, vivacious, soulful teachers of the Word of God. This book is not merely a collection of practical suggestions, it is the inspired message of one who is destined to live on and on in the more efficient work of thousands of primary teachers.

NORMAN E. RICHARDSON.

Europe at War with Liquor

(Continued from page 22)

whose zeal and consecration in the temperance and evangelistic work are apostolic. It was their first convention following the war. They had to chronicle the destruction of the most of their non-alcoholic restaurants, a depletion of their treasury, and a loss of some of their best workers, who had made the supreme sacrifice. But despite empty treasuries, demolished buildings and depleted ranks, and despite many other calls upon them for funds and labor, they met in Paris early in October and recommitted themselves to the great task of freeing their people from a slavery which they count to be as galling as that which threatened them when German troops occupied their frontiers.

America's Responsibility and Opportunity

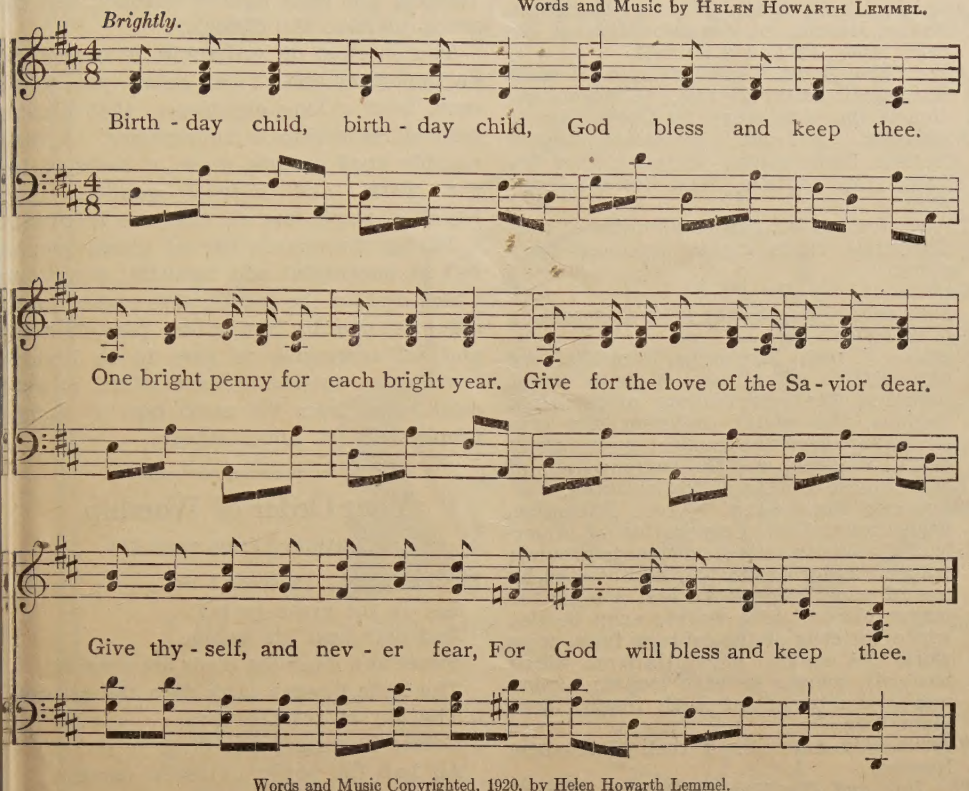
America has led the way in the prohibition movement. The eyes of Europe are upon us to see if we have really found a solution of the liquor problem. If it turns out that we have, the best minds of Europe will be disposed to follow our example. But it will be difficult for them to do this because of the strangle-hold which the liquor interests have upon the Parliaments of Europe. A three-fold call comes to us, therefore—first, to make a success of our own prohibition law; second, to put at the disposal of the friends of temperance in all lands the results of our legislation, and thirdly, to provide struggling temperance organizations with funds to spread the gospel of a saloonless world.

A Primary Service

(Continued from page 42)

Birthday Child.

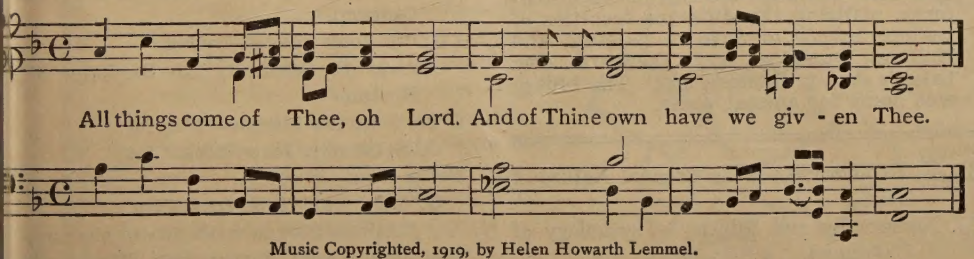
Words and Music by HELEN HOWARTH LEMMEL.


Brightly.
Birth - day child, birth - day child, God bless and keep thee.
One bright penny for each bright year. Give for the love of the Sa - vior dear.
Give thy - self, and nev - er fear, For God will bless and keep thee.

Words and Music Copyrighted, 1920, by Helen Howarth Lemmel.

Offertory Sentence

Music by HELEN HOWARTH LEMMEL.



Music Copyrighted, 1919, by Helen Howarth Lemmel.

Emphasizing the Importance of Religious Education

(Continued from page 38)

4. Plans for cooperating in the community observance.

5. Plans for conserving the results of the observance.

The 1918 and 1919 observances were fraught with great results wherever careful preparation was made. For instruction in regard to such preparations, write to your State Sunday School Association. Ask for the Children's Week leaflets, published by the State Association or by the International Sunday School Association. If the State Association address is unknown, direct communications to International Sunday School Association, 1516 Mallers Building, Chicago.

Through the child the race speaks a universal language. No other bond of national unity so binds together all the racial elements in our midst. In the presence of the child, race, language, customs, traditions, prejudices, and beliefs take a secondary place. The child is the basis of our program of Americanization.—Government Bulletin.

"Fit or not fit, woman must of necessity be the first educator of the child.

"God has planted in the mother's heart the very existence of the race.

"Train the mother and you train the child."—Froebel.

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Current Motion Pictures

(NOTE—The following films are listed for those who wish good pictures to show the children during Children's Week. A few of them have been listed in our columns before, and with those films we give no additional comment.)

We have chosen from the bulletins issued by the National Motion Picture League a few pictures as a guide for those workers who are using the motion picture in their school or church. Each picture has the endorsement of the league that it is not only suitable for adults, but wholesome for children of all ages. The National Motion Picture League is an organization of voluntary workers who review all pictures as they are released and select those pictures which are entertaining and clever and safeguard the children from the vicious and immoral.

One or two of the moving-picture corporations have departments of non-theatrical films. If films are listed in that department, orders should be sent to them, as those films have been especially edited for church and Sunday-school use. They can also be obtained at a much cheaper rental rate. The addresses of the exchanges unless otherwise indicated are New York city.

Very often it is necessary to make a cut in a film in order to save an otherwise splendid, wholesome picture from rejection. It is necessary for the operator to make these cuts that the picture may be suitable for an audience of children and young people.

Alice in Wonderland. 3 reels. Exchange, Eskay Harris. A dramatization of the fairy story, by Lewis Carroll.

Alice Through the Looking Glass. 3 reels. Exchange, Eskay Harris. A dramatization of the fairy story, by Lewis Carroll.

Pollyanna. 5 reels. Exchange, United Artists' Corporation. Mary Pickford feature. Cut subtitle, "Old Sun-of-a-Gun," etc.

The Honorable Mr. Jap Van Winkle. 1 reel. Exchange, State rights Japanese fairy story.

Goldilocks and the Three Bears. 1 reel. Exchange, Educational Film Corporation of America.

Kiddies. 1 reel. Exchange, Republic. An appreciation of children of many lands, including the surroundings of the Hopi Indians, the quaint costumes and toys of the Japanese, the musical environment of the Mexican, and the surroundings of the Chinese and American children.

Enemies of the Garden. ½ reel. Exchange, Educational Film Corporation of America. Cut-worm, cuts stem close to ground; trapped under bark; plants protected by use of paper cups, bean and arsenic for larger plants; wire worm; snap beetle; white butterfly of the cabbage farm, jaws work like shears; chrysalis from which butterfly comes; cabbage looper; cocoon moth; dusting plant with insecticides; giant frog.

Hagenback's Animals. 1 reel. Exchange, Beseler.

The Dog and His Various Merits. 1 reel. Exchange, Beseler. Just pups, a school for police dogs, waiting to join the canine kindergarten, dog taught to catch and hold prisoner, scaling an eight-foot fence, utilizing the different faculties of various breeds of dogs in Belgium and Holland, working dog, shepherd dog, baker's dog, milkman's dog. The bide-a-wee home for animal waifs.

The Child at Play

(Continued from page 25)

7. What are some of the moral values of play? 60, 62.

8. The relation of work and play.

9. Why should grown-up folk play?

10. Describe the educative use of play in the public schools. 60, 62, 63.

11. The play-ground movement in America and its values. 66.

12. Describe a sensible amusement policy for some family of children whom you know, under the conditions in which they live. When would you begin to take the children to baseball games? To the theater? To the movies? To concerts, etc.? Give reasons for your decisions.

13. What is the motion-picture situation in your own community? What problems does it present? What are the homes, schools and churches doing with these problems? What ought they do?

Bibliography

2. Horace Bushnell—Christian Nurture.
24. Dorothy C. Fisher—Self-Reliance.
37. E. L. Thorndike—The Original Nature of Man.
51. Norsworthy and Whitley—Psychology of Childhood.
57. Karl Groos—The Play of Animals.
58. Karl Groos—The Play of Man.
59. G. Stanley Hall—Youth, Its Education, Regimen and Hygiene.
60. C. E. Johnson—Education by Plays and Games.
61. Dudley Kidd—Savage Childhood.
62. Joseph Lee—Play in Education.
63. Luella A. Palmer—Play Life in the First Eight Years.
64. Lilla E. Appleton—A Comparative Study of the Play Activities of Adult Savages and Civilized Children.
65. E. B. Kent—The Constructive Interests of Children.
66. H. S. Curtis—The Playground Movement.

Self-Expression in Religion

(Continued from page 18)

One of the great problems confronting the church today is to retain the interest of the young people. I firmly believe that in some plan which shall organize the interest and talents of the young people along musical and dramatic lines, permitting them to express themselves religiously through this most natural channel, will do much to solve the difficulty.

The question of leadership, of course, is an important one. I can assure you, however, from a long experience, that highly trained leadership is unnecessary. A reasonably good artistic sense, a devotion to the work, and natural qualities for handling people are all that are essential.

Filling the church life of young people full of purposeful and beautiful activities which contain the imaginative element and offer opportunity for group participation and self-expression is sure to be highly stimulating spiritually, and afford a welcome relief from the usual type of young people's church undertakings.

Your Order of Worship

(Continued from page 11)

Easter Hymns (a second list).

Lo! in the grave he lay.
God hath sent his angels.
Sweet and clear the birds are singing.
The little flowers came thro the ground.
The day of resurrection.
Golden harps are sounding.
All hail the power of Jesus' name.

Easter Carols (unison and two part).

Lift up your heads—Knowlton.
Mary L. Butler, 1931 Washington Blvd., Chicago.
Lift up your heads—Lynes.
Arthur P. Schmidt, 120 Boylston St., Boston.
O bells in the steeple—Norris.
G. Schirmer, New York City.
Festa Dies—Bartlett.
G. Schirmer, New York City.
(Unison chorus with mixed chorus.)
Welcome, sweet springtime (Melody in F.)—Rubinstein.
Silver Burdette Co., 221 Columbus Ave., Boston.

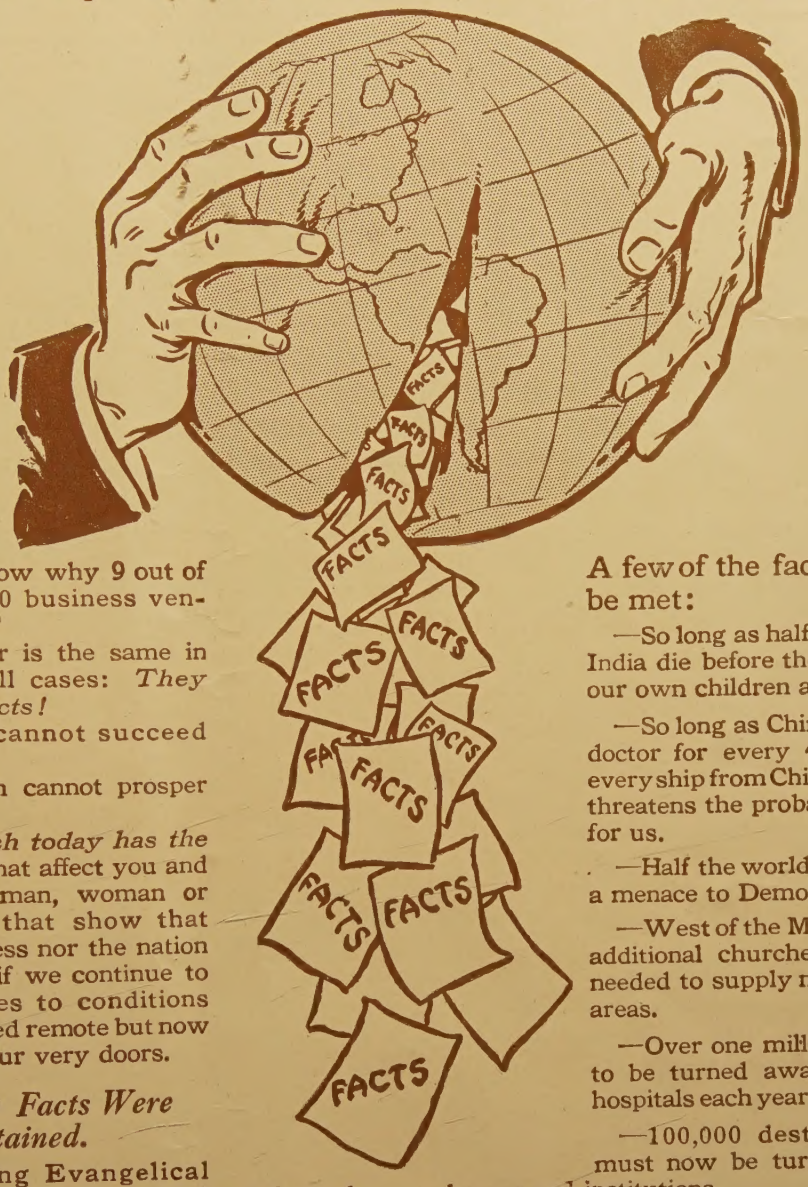
Easter Carols (in series) six to ten carols in each series.

Oliver Ditson Co., Boston, Mass.
G. Schirmer, New York City.
White Smith Music Co., Boston, Mass.
H. W. Gray Co., New York City.
Boston Music Co., Boston, Mass.

Easter Anthems.

As it began to dawn—Read.
G. Schirmer Co.
Lift up your heads—Hopkins.
Schirmer, Ditson, or Gray.
Lift up your heads—Ashford.
E. S. Lorenz, Dayton, O.
Hosanna—Granier.
G. Schirmer.
Awake up, my glory—Barnby.
H. W. Gray Co.
Awake thou that sleepest—Maker.

Now the Church Has Taken A Leaf From Successful Business



DO you know why 9 out of every 10 business ventures fail?

The answer is the same in practically all cases: *They lacked the facts!*

Business cannot succeed without facts.

The Church cannot prosper without facts.

The Church today has the facts—facts that affect you and every other man, woman or child; facts that show that neither business nor the nation itself is safe if we continue to shut our eyes to conditions once considered remote but now squatting at our very doors.

How the Facts Were Obtained.

The leading Evangelical Churches of North America have formed a league in a great co-operative movement in order to gain greater efficiency by eliminating waste and duplication of effort. This co-operative movement is known as the Interchurch World Movement.

The Movement set out to find the facts. No superficial survey was this. It searched the most remote corners of the world to discover things as they were—not as they might be. The results of this scientific survey reveal for the first time *the whole task of the whole Church.*

A few of the facts that must be met:

—So long as half the children of India die before their second year our own children are not safe.

—So long as China has only one doctor for every 400,000 people, every ship from China to our shores threatens the probability of plague for us.

—Half the world is illiterate and a menace to Democracy.

—West of the Mississippi, 5,000 additional churches are urgently needed to supply newly populated areas.

—Over one million people have to be turned away from church hospitals each year for lack of room.

—100,000 destitute children must now be turned away from homes and institutions.

How You Can Help Your Church and Your Nation.

Men and money are needed to carry out this world program. Not merely for church maintenance but for hospitals, colleges, schools, children's homes and social welfare around the world.

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